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PREFACE



This publication is primarily intended for students who offer Persian as one of the subjects for examination at the Intermediate Examination in Arts of the Calcutta University. It is divided into five Sections. Section I contains sixteen passages in English of varied length and difficulty. Every passage is re-written in Persian syntactical order with Persian equivalents given within parentheses and the Notes, besides dealing with rules on Grammar and Composition illustrate the idiomatic uses of a large number of Persian words, and contain lists of Prepositional Verbs, English Transitive Verbs requiring Persian equivalents with Prepositions, and Compound Verbs. Section II contains twenty more passages in English, illustrating the rules learnt in Section I with hints for translation, the Notes dealing with the idiomatic uses of a further selection of words. Section III contains over one thousand English idioms and proverbs, alphabetically arranged, with their exact Persian equivalents. Section IV gives a collection of specimen letters on various subjects to familiarise the students with the approved method of letter writing now in vogue among the educated Persians. Section V contains passages set for translation into Persian at the Intermediate Examination in Arts of the Calcutta University up to 1915, with hints for translation. An Index to the subject matter of the Notes has been added for easy reference.

No pains have been spared to make the book up-to-date and really useful and it is hoped that it will meet the needs of those for whom it is intended.

In preparing the Series of Persian Translations, which this volume is intended to complete, the author is mainly indebted to the following works —

- (1) Dr Rosen's Modern Persian Grammar
- (2) Clair-Tisdall's Modern Persian Conversational Grammar
- (3) Platts and Ranking's A Grammar of Persian
- (4) Ranking's A Primer of Persian
- (5) Wollaston's English-Persian Dictionaries.
- (6) Hajī Shūkh Ahmād-i-Kīrmānī's Persian Translation of Hajī Baba of Ispahan
- (7) Siyyahat-namah-i-Ibrāhīm Beg
- (8) Haggard and Le Strange's The Vazīr of Lankarān
- (9) Rogers' Persian Plays
- (10) Mīzan-ut-Talīm Vol. II
- (11) Insha-i-Jadīd
- (12) Ma'nshaat-i Amīr-i-Nīzam
- (13) Mīrza Hairat's Persian Translation of Malcolm's History of Persia

Any suggestion towards the improvement of the book will be thankfully accepted and embodied in future editions

KIDDERPORE, }
The 15th February, 1916 }

S H A

PREFACE TO THE SECOND EDITION

This opportunity has been utilized in thoroughly revising the book and in enlarging Section V by adding questions from the various Indian Universities up to 1928

KIDDERPORE, }
The 5th February, 1929 }

S H A

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INSTRUCTIONS TO THE STUDENTS.

- 1 Try to understand and learn the rules given at the end of each passage.
- 2 First translate each passage with the help of the hints given.
- 3 Then translate it without the help of the hints, until the phrases and idioms in it are thoroughly impressed upon the mind.
- 4 Lastly reproduce in Persian the substance of each passage or story without reference to the original in English.
- 5 Before the vocabulary of an exercise is thoroughly mastered, never go on to the next.
- 6 Form sentences of your own, using the Prepositional and Compound Verbs given in the Notes.
- 7 Construct sentences, illustrating the uses of the phrases and idioms that occur in the Notes.

,ENGLISH INTO PERSIAN

SECTION I

1 The Goodness of God

Look at the flowers that cover the field. They spring up everywhere and cover the face of the earth. Who causes them to grow everywhere, and waters them with soft rain and cherishes them with dew? Who gives them colour and smell, and spreads out their thin transparent leaves? How does the rose draw its crimson from the dark brown earth or lily its shining white? How can a small seed contain a plant? How does every plant know its season when to put forth? Every plant produces its like a peach stone will not produce a mango tree every one springs from its proper seed. These are some of the wonders of the great Creator. They all speak of Him who has made them they all tell us He is very good. They who know the most will praise God the best but who can number half His works?

The flowers (گلها را) look at (نگاه کنید) that (که) over the field (روی مزار) has spread (پراکنده است) Everywhere (هرجا) that it may be (باشد) they spring up (بر می آید) thou wouldst say (می گوئی) the face of the earth (پای زمین را) they would (می گویند) Them (آنها را) everywhere (همه جا) who (که) causes to grow (می رویتاند) and (و) with soft rains (از ترشحات باران) water (آب) who gives (می دهد) and with dew drops (نقطه های شبنم) who cherishes (می پرورد) and this (این) all (همه) colour (رنگ) and smell (بوی) various (گوناگون) who gives (می بخشد) and

the leaves (ناری صاف شان را) thin transparent of them (گل سرخ) who spreads out (چگونه) ? How (می گسترد) the rose (رنگ قرمزی خودش را) its own crimson colour (ار) from the (تیره رنگ) earth (برمی آرد) of dark colour (رنگ سفید درخشانش) and (رنگی سفید درخشانش) its shining white colour (تیمی کرد) ? How a plant (درختی) in (در) a small seed (بهان می ماند) is contained (=remains concealed), and how every-one of the trees (همه درختها) of its own particular season (می دارد) that (ار موسم مخصوص خود) knowledge (اطلاع) has (رست عذقه رس) this (این) is (مثل خردش را) the time of putting forth (هر درختی) produces (رسمی آرد) and enough (رس) From (ار) a peach-stone (سی توانی) thou canst not produce a mango tree (هر نوعی) because (ریزانه) every sort of trees (ار نعم مخصوص خود) (نجر) except (ار درختها) from its proper seed (بر نمی آید) springs not (ای ت) This is (برخی) of the wonders of the great Creator (ار صدائے کردگار حلیل) (که) such that (همه) all (برای حال) with the tongue of condition (مقرر) at his being the Creator (نه حلق بود) is, and to His generosity and goodness (نه خود و کرشم) confessing (معترف) They who (ار معرفتش حد را فراتراند) better knowing are (آنکه) (بهتر) to the praise of God (نه و ثنای ناری تعالی) the better (که می تواند) they attend (ولیکی) but (می پردازد) except (نجر) a portion thereof (پاره ایی) he may number (شمار نکند)

NOTES

1 The Present Tense (حال) is used to denote— (i) an action *now going on* or a state *now existing* as احمد مي ڀڙد Ahmad is going ٻارڻ مي ٻارڻ it is raining (ii) an action recurring *habitually in the present* as هر روز ٻارڻ مي ڀڙد I ride every day ٽي ڀڙد ٽي ڀڙد I sell apples three at a rupee (iii) an action in the *immediate or definite future* as اسرور ٻارڻ مي ڀڙد I shall ride to-day ڀڙد ڀڙد ڀڙد now I shall take my leave ڀڙد ڀڙد ڀڙد God pleasing I shall repay when I shall be able to do so ڀڙد ڀڙد ڀڙد I am going to town to-morrow (iv) an universal *truth* as ڀڙد ڀڙد ڀڙد God who gives does not ask— who art thou ڀڙد ڀڙد ڀڙد whatever is in the pot must come out in the spoon (v) a past action in dramatic or direct form of narration after verbs of *seeing thinking &c.* as ڀڙد ڀڙد ڀڙد I saw Asghar is coming ڀڙد ڀڙد ڀڙد I was sure to die soon.

2 Prepositions are often prefixed to Verbs so as to form what are called Prepositional Verbs. Thus— (i) ٻار ڀڙد to come back ٻار ڀڙد to bring back ٻار ڀڙد to redeem ; ٻار ڀڙد to give back ٻار ڀڙد to restrain ٻار ڀڙد to open ٻار ڀڙد to turn back ٻار ڀڙد to return ٻار ڀڙد to lag behind ٻار ڀڙد to resume ٻار ڀڙد to demand back (ii) ٻار ڀڙد to spring up cope with succeed ٻار ڀڙد to mix up ٻار ڀڙد to heave (a sigh) ٻار ڀڙد to suspend ٻار ڀڙد to twist ٻار ڀڙد to leap ٻار ڀڙد to pluck , ٻار ڀڙد to rise or

arise , بردار کشیدس to meet with, to be benefited by ,
 to hang , بر داشتی to raise, carry off ,
 bankrupt, to fail (in a business) , برگزیدس to choose, select ,
 برگستی to return, retreat , بر کدس to uproot , بر هم رس to
 confound (iii) پی بردس to enter, penetrate , پی گشتی to wander
 about, look for any one (iv) پیش آمدس to come before, to
 occur , پیش افتادس to precede پیش گرفتس to assume, take upon
 oneself (*the government &c*) (v) در آمدس to enter, arrive ,
 در انداختی to hurl , در آوردس to produce , در آویختی to grapple
 with , در افتادس to fall in with , در بردس to carry off , در ربودس to
 snatch away , در کشیدس to draw out , در گذاشتی to leave off ,
 در گذاشتی to pass by or over , در گرفتس to take effect , در ماندس to be
 helpless , در بردس to travel , دریافتی to perceive

3 The Distributive Pronominal Adjective هر may be
 affixed to Substantives to form compound Adverbs or Adverbial
 phrases, as هر جا everywhere , هر گاه every time or whenever ,
 هر حال in every case, or in spite of , هر آنکه assuredly , هر دم or
 هر وقت constantly, or always , هر روز or هر روزی daily , هر طرف on
 every side , هر نحویکه in whatever way or to Numerals, as
 هر یک or هر یکی every one , هر دو both , هر سه all three or to
 Pronouns or Adjectives, as هر که whoever , هر آنچه what-so-ever ,
 هر آنکه who-so-ever , هر چه how-ever-much , هر کدام whichever ,
 هر چه whatever

4 The Particle که is used—(1) as a Relative Pronoun,
 as how now is your brother who has been ill ?
 the man who came

hither was rich (ii) as an Interrogative Pronoun as می آید که who is coming? از کجا آمدی of whom did you learn good manners? کجا می آید who can hope to live for ever? (iii) as a Disjunctive Conjunction, as آمد که either Yusuf or Ayyub came (iv) to denote a resemblance as نیست در جهان دغاوار که there is no cheat in the world like him (v) in the sense of the Conjunction that as دادند که they promised, that at the next meeting each would narrate his own story (vi) to denote the cause or reason as نروید که هوا گرم است don't go out, for the air is hot (vii) in the sense of *not rather* as کمتر در دنیا تنها می آید rather as in strength not only am I inferior to him (but) rather not a single person has the power to equal him (viii) to introduce a sudden occurrence as رخس بر سر he had sat by the reservoir when on a sudden he had an attack of fever (ix) in the sense of *than* after به as کوتاه خردمند به که بلند بلند a short wise man is better than a tall fool and (x) in the sense of *if* as چه کند که برون نکند what could the dismissed officer do if he did not repent of his misdeeds?

آن (pl. آنها) is also used as a Personal Pronoun referring to inanimate objects and corresponds to the English *it* as آنرا با زمین راسخ کردند they made it even with the ground چون آتایش آمد یکی از آنها پرواز کرده رفته بود one of them had flown away

6 (a) When هم precedes a Substantive it may either take

an *izafat* or not, according as it gives stress upon *the component parts of the aggregate* or draws attention to *its totality*, as
 همه ممالک بدستِ دِي نهاده بود he had placed every part of the
 kingdom under his authority , همه شهر را عدا دهم do
 you wish me to feed *every individual* in the town ?
 کاش عاقبت همه ?
 would the end of *every one of them* had been so ,
 ایساں اینطور بودی
 the *whole* way he kept pondering
 همه راه دریں حال تفکر می کرد
 over this matter ,
 همه دخترانِ پاریس قربانِ یک موی تو باشد ,
 may *all*
 the girls in Paris be an offering for one hair of your head !

(b) همه following a Substantive or a Pronoun simply corroborates or emphasises its significance, as
 اینها همه حرفِ معب this is *all* idle talk ,
 راه ها همه رفته بود و آب رده the roads were
all swept and watered

(c) همه may also be used independently without any accompanying Substantive, as
 همه همه شروع نمودند all
 (of them) began to utter loud and doleful cries ,
 همه را بردار کردند ,
 they impaled all (of them)

7 Interrogation (استفهام) in Persian may be of three kinds (a) *Interrogation of Negation* (انکاری), when it conveys a negative significance, as
 اصل از من بپرسید احمد چه خبر دارد ask the truth from me, what does Ahmad know (i.e., he does not know anything) ?
 که را عم تعلیم تو باشد who will trouble himself about your freedom (i.e. none) ? (b) *Interrogation of assertion* (اقراری), when it affirms something, as
 طایری که می بینید اگر لیل if the bird you are seeing is not a nightingale, then what is it (i.e., it is nothing but a nightingale) ? (c) *Interro-*

gation of enquiry (۱ استیلا) when it asks for some information
 as اسان کمانند who are they? کدام خانه را دیدید which house did
 you see? اس چه حرات است what is this?

2 A Lion a Fox and a Wolf

A lion, a fox and a wolf went out hunting together and they pursued and caught three animals—an ass, a gazelle and a hare. The lion said to the wolf. Now friend wolf will you please say how our three hunters are to divide the game we have caught. The wolf replied. We need not divide that is to say we need not cut the meat up you take the ass, let the fox take the hare and I will have the gazelle. The lion struck the wolf a violent blow on the head and killed him. That was the wolf's payment for his advice. Then the lion turned to the fox and said. Now my dear friend, what do you suggest? Oh Sir answered the fox with a low obeisance "the case is very simple. You should have the ass for your morning meal the gazelle for your evening meal and then you can eat the hare as a light refreshment in between. Very well, said the lion who was well-pleased to have the whole game to himself. And who taught you such wisdom and justice? I learnt wisdom from yonder dead wolf said the fox sily.

Once on a time (۱ رتکي) a lion (شري) and a fox (زرافسي)
 and a wolf (گرگي) together (باهم) for hunting (شکار) went
 (رفتند) and after (بعد از) much pursuit (تعاقب بسیار) three
 animals, namely an ass, a gazelle and a hare (سه حیوان را که عبارت
 از) they caught (گرفتند). The lion (شير) to the wolf (گرگ)
 said (گفت) O friend (اي يار) now (اکنون) will you please say
 (بفرمائيد) how ought (بايد) we three
 hunters (=beasts of prey فريده ها) the game (شکار) that

we have caught (گرفته ایم) may divide (دفعه کنیم) The wolf replied (باید دفعه کنیم) that we need not divide (حرف داد) that is to say (یعنی) the meat (گوشتها را) to cut up (تجاع کردن) is not fitting (نساید) You (شما) the ass (را) take (نگیرد) and let the fox take the hare (روناه خرگوش را بگیرد) and I likewise (هم) the gazelle will take (استانم) and enough (درس) The lion at this (اریس) speech of (سمعی) the wolf became angry (كَلَمَةً كَرَمًا) and on (بر) the head of the wolf (کرم) such (چنان) a blow (ضرب) violent (شدیدی) struck (برد) that instantly (الی) it died (موت شد). That was (بود) the payment for his advice (عزیزان به دوستش) that (که) to the wolf (کرم) reached (رسید) Then (پس) the lion turning towards the fox (ای دوست عزیز من) said O my dear friend (روناه روناه کرده) now thy opinion (فکر) what thing (چه چیز) is? The fox, servant-like obeisance (کورنشاپ بندگانه) having performed (دعا آورده) answered (حرف داد) that Oh Sir (ای آقا), this a case is (امریه) very simple (بسیار سهل) The ass (را) for (برای) morning meal (=breakfast) have (ندارید) and the gazelle (را) for evening meal (=dinner) so that (تا آنکه) the hare (را) make use of as a light refreshment in between (صرف عصرانه معتصر بنماید) When (چون) the lion, the whole of this games (همگی این شکارها را) in his own possession (حیلي) he found (یافت), he was well-pleased (ببشرب خود) and said very well (بسیار خوب) but (اما) such (چنین) wisdom (عقل) and justice (=discretion) from whom (از که) didst thou learn (أمرحتی) The sly fox (روناه)

answered from that deal well (بسیار خوب) that you let
is (آنها را)

NOTES

8. (a) When added to substantives, it may—(i) to
note *unity or indefiniteness* (corresponding to the English Inde-
finite Article *a* or *an*) *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
to a nobleman *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
to a doctor in his
suite *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
(seated) on the left *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
(ii) to denote the *antecedent* of
the Relative Pronoun (corresponding to the English finite
Article *the*) *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
I saw were blind *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
from the coasts that were near a few small birds
came flying to the ship (iii) to show *reason* *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
hashmere *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
of *hashmere* *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
of *hashmere* *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
of *hashmere* *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
(iv) to form Nouns denoting *state* or
profession *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
happiness *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
impudence *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
the profession of a butcher *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
the profession (or art) of a
poet *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
the profession of a juggler (v) to signify the
Conjunctive *Personal Pronoun of the first person singular*
(after the Arabic idiom) *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
my master *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
my lord *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
kind friend *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
lord (vi) to denote the
agent as *hunter* *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
drunkard *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
tailor *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
murderer *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
confectioner *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*
buffoon *یک* *یک نفر* *یک نفر* *یک نفر* *یک نفر* *یک نفر*

grammarian (vii) to give the *force of the Passive Participle*, as *سندي* established by authority , *مهری* sealed , *لعنتی* cursed (viii) to denote *excess* or *greatness*, as *خلفی نور کرد آمدند* a *whole* people flocked round him , *مقدس مردی است* he is a *very* pious man , *اگر همه یاد کنم* if I were to mention them all, they would themselves comprise a *big* book

(b) When added to Verbs *ی* is used—(i) to denote the *fitness* of an action, as *این طعام خوردنی نیست* this food is not *fit to be eaten* *آنچه کردی بود کردیم* we did whatever was *fit (or necessary) to be done* , *چه می شنیدنی است یا دیدنی* is the detail thereof *to be heard* only or *seen*? (ii) to denote *an action habitually recurring in the past*, as *پارسائی تمام روز روزه داشتی* a devotee *used to fast* the whole day , *تو بی رعایت بودی* he was habitually careless in the protection of his dominion (iii) to denote *a past wish*, as *و کاش رفتی* would to God I had gone , *و کاش از او دروغ نگفتی* would to God I had not lied from the first

9 The detached form of the Personal Pronouns may be strengthened by a Noun or an Adjective (used substantively) in apposition to it, as *ما انسان را* for us human beings *ما توانگران* we rich people , *تو بزرگان* you intelligent ones , *تو نامهربان* to thee unkind

10 The Imperative (امر) in Persian is divided into three kinds (a) امر حاضر 'the present Imperative,' the command being directly conveyed to the person or persons addressed, as *حالا پاشو و بریز* , *را صدا کی* , *listen to what I say* , *مرا گوش کی*

now get up go and call Aziz Beg دهان را برآرس غیردینیا بکی
 fill his mouth with these sweets. [NB The second person
 plural of the امر حاضر when addressed to a single individual
 is a polite form of making a request, as لعلہ الصبح حاضر است
 the morning meal is ready please, بیاورد the morning meal is ready, please,
 come and partake of it اعال مریم درو سارو دیوالخانه جمع آمده
 now the people having assembled round the palace of the justice-hall
 are awaiting (your arrival) please come and take your seat
 on the carpet of state in place of your father]

(b) امر غایب the absent Imperative the command being
 indirectly conveyed to a person or persons absent and being
 expressed by the third person singular or plural of the Aorist
 as (مصارف) let Zainab kharam also listen
 let them sell my horses.

(c) امر مداومی the continuous Imperative the command
 being of a permanent or continuous nature and being expressed
 by the unaugmented Imperative preceded by می or می as
 در هر سر مدرج قرآن می باش always read the Quran
 do thou ever have regard to thy own worth and dignity

18 The Impersonal Verb غایب is mostly used in the
 third person singular of the Aorist with or without a negative,
 as لعلد که نامی نهند ایمي it is not fitting that they should call
 thee a man سرچشمه شاید گزینن بیدل it is possible to stop the
 fountain head with a spade بر سر شاه سرخوین در لسان باخت
 one should not risk one's head for the king's secret.

12 Suffixes denoting *fitness* or *suitability* (لیاقب) are (i) رار (ii) انه , as شاهوار royal , سزارار worthy , گوشواره ear-ring (iii) گان , as شاهگان any thing great or noble رایگان gratis , حادگان lord, master

13 An Adjective may be strengthened by placing before it one or other of the following words — (i) زار as زار حزار , very despicable , (ii) پر as پر درر very far , پر آه very slow , (iii) حیلی as حیلی خوب very beautiful (iv) سب , as سب شاد very glad , سب very slack , (v) سهل as سهل , very easy or simple

14 (a) همگی (the totality, the whole) is used as a مصاب or a تاکید as همگی ریان the whole of his endeavour , all the women همگی اشیا all the things

(b) It may also be used in the sense of همگی (all of them, they all), as همگی آمدند all of them came , they همگی می روند are all going

15 The most important of the remaining Prepositional Verbs are (vi) فرورودن to throw down (vii) فرورفتن to get into one's grasp فراریدن to arrive , فرارفتن to go, proceed , فرارفتن to open, discover , فرارفتن to assume, acquire , فرارفتن to show, exhibit (viii) فرورفتن to tie down فرورفتن to swallow فرورفتن to utter فرورفتن to go down, sink , فرورفتن to quit, relinquish , فرورفتن to knock down, bruise , فرورفتن to be distressed , فرورفتن to hang down فرارفتن to stop, stand still , فرارفتن to bind, tie , فرارفتن to enquire, search , فرارفتن to pick out, collect , فرارفتن to

redeem رَدایی to restore رَدایی to hold back prohibit
 رَدایی to gaze at regard رَدایی to obtain information
 enquire into investigate رَدایی to wander رَدایی to open
 let loose رَدایی to commit to leave to رَدایی to leave
 behind abandon رَدایی to stay behind رَدایی to stare
 at , رَدایی to open, show

3. Jamshid—I

Tahamurs was succeeded by his nephew the famous Jamshid a prince who is celebrated as the founder of Persepolis, which is to this day called the throne of Jamshid." To this monarch Persian authors attribute the invention of many useful arts and to him they refer the first great reform in the manners and usages of his countrymen. He divided his subjects into four classes. The first was formed of learned and pious men, devoted to the worship of God and the duty ascribed to them was to make known to others what was lawful and what otherwise. The second were writers whose employment was to keep the records and accounts of the state. The third were soldiers, who were directed to occupy themselves in military exercises, that they might be fitted for war. The fourth class were artificers, husbandmen and tradesmen. Jamshid also introduced the solar year and ordered the first day of it, when the sun entered the Aries to be celebrated by a splendid festival.

After the death of Tahamurs (تاهمورث) the famous Jamshid (جمشید) his nephew (پسر ارشد) on the throne (تاج) sat (نشین) and it is celebrated (مهرجانیست) that Persepolis (اصطخر فارس) that it (آنجا) to this day (تا حال) the throne of Jamshid (تاج جمشید) also (همچنین) (نیز)

they call (میگردند) he founded (او بنا نهاد) Persian historians (مورخان ایران) will have it (برآوردند) that many (اختراعات) of (او) his inventions (صنایع معینیه) useful arts (سی) is, and also they say (گویند) that the first of the great reforms (اولین اصلاحات بزرگ) in the manners and usages of his country men (در باب آداب و معاشرت و دیگر) from him is and they narrate (روایت کنند or نقل کنند) that his subjects (رعایای خود را) (or) into (بر) four (چهار) class (طبقه) he divided (تقسیم کرد) first (اول), learned and pious men, devoted to the worship of God (برای ایشاں or فکایه ایشاں) and their duty (عبادت و رها) this was that to people (مردم) the laws and regulations of the state and religion (قوانین و قواعد ملک و مذهب) they may teach (بیاموزند), second (دوم), the writers (لکّتاں) who may keep the records and accounts of the state (که وقائع و محاسبات مملکت) , third (سوم) the soldiers (سپاهیان) whose arrangement (انتظام ایشاں) thus (چنان) was that in military exercises (به مشق سر بار or به مشق استعمال آلات حرب) having occupied themselves (اشتغال ورزیده) they may be fitted for the field of war (قابل میدان رزم شوند) and the fourth (ارباب حرب و صنایع) artificers (چهارم) and husbandmen (اهل فلاحت و زراعت) and tradesmen (تجار) And it is recorded (روایت اند) that the fixing of the solar year (وضع سال شمسی) also (نیز) from Jamshid (او بنیاد) is, and he ordered (فرمود) that on the first (= opening) day of the year (در روز اوّساح سال) which the time of the entering of the sun (که هنگام تحویل آفتاب) into the zodiacal sign

در دروي کرسی شاه از درگ کل کلاهي a horse in the cart was killed *by* the shots the robbers fired from their guns ,
 روبروي شاه از درگ کل کلاهي facing the seat of the king they made various devices with rose leaves (vii) to denote *possession*, as کتاب از آن کیست whose book is this ?
 فقیر پرسید که ایی خانه it is mine ,
 the beggar asked, 'whose house was this at first ?'
 he said, 'my grand-father's'. (viii) to denote 'some out of a whole,' as قدری از آنرا موش خورد a little of it was eaten by the mouse ,
 یکی از آقایان مرا شناخت که از دستگان ما یکم شاهم one among them recognised me as (one) of the dependants of the king's physician (ix) to show *comparison*,
 کار در آنجا بهتر از کار من بود there my business prospered much better than I expected ,
 البته مردن بهتر از زن تارودی شدن certainly to die is better than to be the wife of Tarwardi
 (x) to mark *the distinction* between two things, as اقای من مشکل این است که از دوست تا دشمن فرق نمی کنی از یک تا ده امتیاز نمی کنی
 my dear sir! the difficulty lies herein that you do not make a distinction between a friend and a foe, between good and evil, between white and black

(a) سي (a great deal, much, many) is used as an adjective, as سي شکر گفتم I expressed many thanks ,
 سي آیدم دري there exists many a devil in human shape ,
 the people go many a mile to visit him

(b) It may also be used as an Adverb, as سي برنامد

از دهنش تنگه در آید ere long I became celebrated as
the best vendor of smoke in Mashed

18. (a) An Arabic Adjective of the measure of *ماتل* or *معل* preceded by a Persian substantive denoting rational being of the female sex, agrees with the Substantive in gender but not in number as *دختر ماته* the intelligent daughter *دختران ماته* the intelligent daughters *زن چیده* the beautiful woman *زنان چیده* the beautiful women. But if a word or words intervene, the Adjective will take the masculine form as *زنی بسیار ماته* a very intelligent woman

(b) An Arabic feminine Substantive, whether singular or plural, when followed by an Arabic Adjective, will require the Adjective to be in the feminine singular as *حکیمه کامله* consummate wisdom *فطرت لافقه* faculty of speech *تواریخ معتبره* authentic histories *انواع مذکور* the said species *امور - ل* political affairs *امور مهمه* important events *فترحات مبدیه* partial victories *حالات عجبه* the persons aforesaid *حالات عجبه* wonderful circumstances *خاطر مکتوفه* various kinds of thoughts

(c) If the Arabic Substantive in the plural denotes *men* or *angels* it sometimes requires the Arabic Adjective to be in the plural form as *انبياء اطهار* the pure prophets; *حکام کرام* gracious governors *وزراء عظام* great ministers *فلاسفین معاصرین* modern philosophers

19 (a) The regular plural of Arabic feminine Nouns ending in *ه* is formed by changing *ه* into *ا* as from *حرکت* (motion) we have *حرکات*; of those which do not end in

ة by adding اب to the singular, as from مريم (Mary) we have مريمات

(b) The plural of most of the Arabic infinitives; of many masculines having no broken plural, and of verbal adjectives^١ used in the plural as substantives, is formed in this way, as كمالات from كمال perfection, تعريعات from تعريف definition, اصطلاحات from اصطلاح technical term, اجادات from ايجاد an inorganic thing, حيوانات from ذيراث an animal, اجارات from اجار the sky, كائنات from كائن being, مخلوقات from مخلوق created, موجودات from موجود existing

20 Genitive case (اصاف) in Persian may be divided into—(i) Possessive Genitive (اصاف تملیکی), as خانه قاضی the house of the Qazi, قصر سلطان the palace of the king; کتاب معلم the book of the teacher, مال مردم the people's property (ii) Genitive of sonship (اصاف انسی), as رستم زال Rustam son of Zal, محمود بن سبکتگین Mahmud son of Sabuktagin, ابو علی سینا Bu Ali son of Sina. (iii) Genitive of authorship, as گلستان سعدی the Gulistan of Sadı, شاه نامه فردوسی the Shahnamah of Firdousi. (iv) Genitive of place (اصاف ظرفی), as مردمان شهر the people of the city, اهل ایران the people of Persia, آب دریا the water of the river, بوی گل the perfume of the rose: (v) Genitive of Origin, as زخم تیغ the wound inflicted by a sword, قافله بغداد the caravan coming from Bagdad (vi) Genitive of material (اصاف بیانی), as ساعت طلا a gold watch, دیوار آجری a brick wall, کاسه بلور a crystal cup (vii) Genitive of amount, as سفر یک ماه a month's journey, طفل سه ساله a child of three

years age سال پنجاهه a period of fifty years نولف هفتده
 bread sufficient for a week (viii) Genitive of plenty or want,
 as كثره دولت plenty of wealth; كم درجه want of attention
 ازدحام مسترین the crowding of customers ندر آب scarcity of
 water (ix) Genitive of specification (امانه توصیفی) as سفر
 the city of Bassora ریه the port of Jiddah سفر دریای a voyage
 by sea (x) Genitive of component parts; as گله گوسفند a flock
 of sheep رشته مروارید a string of pearls طایفه دروغ a gang of
 robbers حیطه علم a portfolio of papers (xi) Genitive of
 similitude, (امانه استعاری) as چشم لعلی a narcissus-like eye;
 ابرو کمانی a bow-like eyebrow پند مریخی coral-like hand
 دل شیشه‌ای a glass-like heart (xii) Genitive of metaphorical
 expression (امانه استعاری) as دست حسرت the hand of regret
 سرِ فوس the head of sense; پای فکر the feet of imagination
 نویسنده نامه (xiii) Genitive of the Agent (امانه فاعلی) as نویسنده
 the writer of a letter سازنده کار the accomplisher of a work;
 باریک‌بین the bearer of a message آفریننده دنیا the creator of the
 world (xiv) Genitive of the Object (امانه مفعولی) as
 نفرت زهره‌ای loathed by Zohak رهن جواهری indebted to your
 generosity زهره گزیده bitten by a snake consumed by
 سوختن (xv) Genitive of slight relationship (امانه ملحقه) as
 روز حساب the day of account شب پند the night of repentance
 ما معقه our quarter پادشاه ما our king (xvi) Attributive
 Genitive (امانه توصیفی) as روز روشن a bright day دختر خوشگل
 a pretty daughter اسب سفید a white horse

21 (n) Aorist (مضارع) is generally used to express a custom

mary action, or a general truth, as *آتش دوست و دشمن نداند* fire recognizes neither friend nor foe *شایستگی آن باشد که همه آن کند* the mark of a servant is that he should do all that his master commands

(b) In modern Persian, unlike English, the Past Tense in the principal sentence may be followed by an Aorist in the subordinate clause, as *ارحالت خود او را آگاهاندم که از روی ندیده پروری* I made known to him my situation and entreated him to give me a place in his house-hold *مطهره ال* they were waiting for a sight of the royal physician when he should come out of the women's apartments, *این بخت ار آنکه تولد کردم این واقع شد* this happened before I was born, *این بود که هر روز قدری انگلیسی میخواندم* it was my custom to read a little of English every day

4 The Washerman's Jackass

There was a certain washerman in Benares, who had an ass and a dog in his court-yard, the first tied up, and the last roaming loose. One night when he was asleep, a robber entered the house, and began to carry off his goods. The ass saw what the thief was doing, and was much concerned. "Good dog," said he, "this is your business why do you not bark aloud, and rouse the master?" "Friend ass," replied the dog, "leave me alone to guard our house. I can do it if I choose, but the truth is, this master of ours thinks himself so safe lately that he quite forgets me, and I don't find my allowance of food nearly regular enough. As our master does this, a little fright will put him in mind of his defenders again."—"You wicked cur!" exclaimed the ass, "is this the way to treat your master?" "You stupid ass!" replied the dog, "is this the way for my master to treat me?"

Mean-spirited beast," retorted the ass, "I at least will endeavour to arouse our master" so saying he put forth his very best braying. The thief ran off and the washerman sprang up at the noise, and seeing nobody turned in a rage upon the ass for disturbing him, and beat him with a cudgel to such an extent that he died.

In the town of Benares (بَنارس) a washerman (رخت‌شویی) was, who among (از) domestic animals (حیوانات خانگی) an ass (مهر) had (داشت) in the courtyard of his (own) house (در خانه خود) tied up (= bound with rope رسی بسته) and a dog in that place (نشاند) strutting (غرورمندی) and unbound (گشاده). One night (در خواب) when the washerman (رخت‌شویی) asleep (خواب) was, a robber (دزد) inside the house (دری خانه) entered (درآمد) and his goods (اموالش را) to carry off (برداشتی) he began (آغازید). The ass it (آنرا) seeing (دید) much concerned (بسیار مضطرب) became (گردید) and said O good dog (ای سگ) I this is your business (=thou hast to do with it) (لیک خود) why (چرا) a loud barking (فک مکرر بلند) thou dost not do (نمی کنی) that our master (ما) may awake (بیدار شود)? The dog replied (جواب داد) that O yes (آری) the guarding of the house (نگهبانی خانه) that (که) my business is (کار من است) have a care (رو بهار), its disturber (مخلوب) do not be (مباش). If I choose (اگر بخواهم) I can do it (می توانم آنرا بکنم) but (ولیکن) the truth (حقیقت) this is (اینست) that now-a-days (در حال حاضر) our master himself (خودش) so safe (بسیار مطمئن) thinks (می پندارد) that from (از) the servant (بلند) quite (کلیتاً) negligence (فلولت) he has practised (برزیده) and

my allowance of food (ادوخته روزانه ام را) regularly (= as usual) (لهذا) Therefore he has not caused to reach (درساییده) he ought to be put to a little fright (ناید قدری هراس بخورد) that (تا) us the defenders (ما نگهبانان را) again (بار) he may remember (بیاورد) The ass exclaimed (عزیز) that O wicked cur (سگ بدخوار), is it the way of thy faithfulness (ای ص) that upon your master (براقای خود) thou deemest permissible (را داری) The dog in reply (بخوانش) said O stupid ass (حکیم نیاید), is it his way of nourishing the servant (طریقه دهنده پرورش) that our master on the servants (بر بندگان) deems permissible (را دارد) The ass retorted (ای جانور بی عیب و ای حیوان), O mean-spirited beast (نیازی نگه) (اگر) thou neglect thy business (دوست) if (می داری) I (=the servant) at least (اگر) shall endeavour (بیدار نکام) So (را) I may arouse (معنی می نمایم) (هرچه بلندتر بتوانست) saying (گفتم) as loud as he could (چنین) a 'braying' (عزیزی) he struck (زد) The thief (دزد) immediately on hearing his sound (بشنیدن صدایش) he ran off (پس) Consequently (اگر) when owing to (شور و عوا) this noise and tumult (کسی را ندید) and for disturbing him (نمیست) upon (بر) the ass (است) تلم شدن اوقاتش or (مکدر ساختن) turned in a rage (بیامد) and him (آفر) with a cudgel (نه چوبی) beat to such an extent (چنان زد و کوب کرد) that at last (قه برتی) from the cage of the body (حاش) his life (آخر) flew away (پرواز نمود)

NOTES

22 Time when is expressed in Persian—(i) by using the preposition در زمانه as در زمانه حضرت ابو بکر صدیق گزالی سخت پدید آمد in the time of the Caliphate of Abu Bakr the truthful there occurred a severe famine مهطورت که بنای شهرم در سده درخت it is narrated that the foundation of the city of Qum was laid in 203 A H در سن شصت و پنج سالگی جهان را بدرود کرد at the age of sixty five years he bade farewell to the world (ii) by the Arrerative, denoting a point of time, as شب درمی رفت at night a thief went to the house of a poor mendicant با صدای پناه از دروازه طارقی بیرون شدم at break of day we came out by the gate of Tawaqchi; (iii) by the use of چون as چون آمد سفره در کشیدند when the night came they spread the table-cloth; چون آمدند او را مرده یافتند when they came they found him dead (iv) by the Dative with به as باتنگ زمانی به پدرس توپ به مید in a little while it will be ready پدرس توپ به مید his father died just about the Id

23 The preposition *در* may be used—(i) to denote *place*, as
 I was born *in* the town of Hashan *در شهر کاشان زاده شدم*
 I secreted my cash *under* the linings
 of my cap *را در اسکر کلاه خود پنهان کردم*
 from his words
 and behaviour a great impression was produced *in* my mind :
 (ii) to denote *time*, as
 on Newyear's Day I wished to make a present to the king
در روز نوروز خواستم به پادشاه هدیه بدم
at the appointed time we
 entered Mashad in the Prince's company (iii) to signify the

Object, as رتو آيتي در مس آمدوتى from thee the teaching *me* a verse (iv) to form phrases by the repetition of a word, so as to denote *excess* (كثرت), as قطار در قطار آهو a very large number of deer, دشت در دشت مروح a numerous army, گره در گره لاله mountain-fuls of tulips. (v) to form adjective phrases, as مسافر پا در ركب a traveller foot-in-stirrup (i.e. ready to start)

24. The principal idiomatic uses of the word 'کار' are -
 (i) نكار كردن to apply (oneself) to business (ii) نكار كردن to attend to an affair, to be of use in an affair (iii) چه كار دارم what have I to do with it? (iv) بچه كار or بكاره to what (profitless) end? (v) توچه كارى what art thou worth? (vi) دست بكار شدن to undertake a work (vii) كارداري thou hast nothing to do with it

25 In ordinary speech, the particle *که* is often *superfluously* used, as مى که نمى فهمم I do not understand. بعدا که حالا ميرزم . by God! I will at once go and rip out his entrails with this dagger, عيب که داشت it does not signify

26 Compounds formed with *بي* (equivalent to the prefix *un* or the affix *less* in English) are — بي آبرو dishonourable, بي اختيار without choice, بي ادب impolite, بي آزار without trouble, بي اعتبار not respected, بي اندازه beyond measure, بي انصاف unjust, بي باک fearless, بي بر fruitless, بي بربا without care, بي تاب faint, بي تعاشا precipitate, بي تدبير without discernment, بي ترتيب without provision, بي ترکه irregular, بي ترقى without grace, بي بچاره helpless, بي حاشا improper, بي حاشا life-less, بي درجند comparable, بي درجند undeniable,

merciless دانا dumb دانا innumerable ; شمر shameless
 without deceit دانا spiritless or infamous دانا
 incalculable دانا untimely دانا immense دانا inhuman
 helpless دانا stupid and so also others.

27 It is idiomatic to omit ~~است~~, the third person singular ending of the Present Perfect (ماضي ماضي), as ~~مفاتيح~~ ~~لرکس~~ ~~که~~ ~~آروده~~ ~~است~~, the bed of narcissus ~~has~~ bloomed ~~است~~ ~~مبه~~ ~~هم~~ ~~عنه~~ ~~که~~ ~~آروده~~ ~~است~~ the apple also *has* budded

28 The particle **و** may denote—(i) the Direct Object as **ضربتک** I struck you (ii) the Indirect Object as **وهم استلموا** give them some money (iii) the Relative of the Possessor as **فیه حرج** what is the advantage of this lamp? (iv) the meaning of **في** (at in) as **شب را به بستان با منی از در آن ایوانی صفت افتاد** at night I happened to be in the garden with a friend (v) exchange, as **و پنجاه ریال را اسب با ساز و سوزی خریدم** for fifty rupees I bought the horse with harness &c and (vi) the cause as **و بما را پدرش بمرد** by the decree of God his father died

29. There are several Transitive Verbs in English, of which the Persian equivalents require a preposition to express the object; as to abhor—(از) نفرت کردن یا متنفر شدن to accuse—(بر) بهانه بستن یا شکایت کردن to acknowledge—(از چیزی) حیرت کردن (از چیزی) to admire (a thing)—(از چیزی) حیرت کردن (از چیزی) to annihilate—(از) سوال کردن یا دمار بر آوردن to ask—(بر) حمله کردن to assault, attack—(از) to befriend—(از) درخواست کردن یا فریاد کردن to beg beseech—(از) معذرت داشتن (از) یا استغاثه آوردن to believe—(از) ایمان داشتن

to come to know—(ار) ملتفت شدن , to compassionate
 (نه) ترحم کردن , to conquer (بر) غالب آمدن , to consider
 (بر) کنکاش نمودن (نا) کسی—(ار) تعامل نمودن , to consult (a person)—
 to deride—(بر) استهزاء نمودن , to dust—(ار) گرد تکاییدن , to enjoy
 (ار) فرود یا رشک بردن (بر) —مبتاع شدن (ار) , to evade (one's
 business or duty)—(ار) کار خود , تعامل نمودن , and to excell—
 (بر) دقیق بردن

5 Jamshid—II

The early part of the reign of this prince was prosperous beyond all example, but immersed in luxury, he at last forgot that source from whence his good fortune flowed, and proclaimed himself a deity, directing his statues to be multiplied that the Persians might adore the image of their king, as the dispenser of all earthly good. This act of daring impiety disgusted his subjects and encouraged the Syrian prince, Zohak, to invade Persia. The unfortunate Jamshid fled before a conqueror, who was deemed by all, the instrument of Divine vengeance. The wanderings of the exiled monarch are wrought into a tale, which is among the most popular in Persian romance. His first adventure was in the province of Seistan, where the daughter of the ruling prince was led to fall in love with him, and to contract a secret marriage, but the unfortunate Jamshid was pursued through Seistan, India, and China by the agents of the implacable Zohak, by whom he was at last seized and carried before his cruel enemy like a common malefactor. Here his miseries closed, for, after enduring all that proud scorn could inflict upon fallen greatness, he was placed between two boards and sawn asunder with the bone of a fish.

In the early part of the reign of (در اوایل سلطنت) Jamshid the world (عالم) extremely (بسیار) populous (مردود) and the people (مردود) exceedingly (بسیار) well-off (آباد) was. But in

luxury (حوس گلزارى) and kingly pomp (پول سامى) having been immersed (مستغرق شده) at last (در آخر) the real source of his good fortune (منبع خفای اقبال سعید عریس) that is (منى) the holy essence of God (ذاتِ پاكِ پدلى) he forgot (فراموش کرد) and the wind of pride (باد مغرور) in the head (سر) having twisted (پیچیده) he began to lay claim to divinity (دعا کرد) and commanded (حکم داد) so that (تا) images (سنگها) in (from) his likeness (صورت او) having made (ساخته) they ordered (امر کردند) so that him (او) the dispenser of all earthly good (مقیم همه نعمتای جهان) having considered (دانسته) his images (او) they may adore (عبادت کنند) This daring impiety (تجرى بى گناه) the cause of the distrust of the people (مانند بدگويى رست) having become (شد) Zakhak (زاکاک) who the sovereign of Syria (فرمانرواي شام) was they stirred up (مراغید) so that against (بر) Ictsa (ايتسا) he led an army (فرستاد) The unfortunate Jamshid (شاه خسرو) when (وقت) the power of resistance against (بر) that conquering king (شاه مغرور) that all men (همه مردمان) him the instrument of Divine vengeance (ابزار دىگار منتقم) considered (دانستند) in himself (در عریس) he did not see (دیدند) having become fleeing (فرارنده گشته) face to the desert (بر روى صحرا) he placed (نهاد) The tale of the wandering of this exiled monarch (حکایه گردش این شاه عرب الوطن) of the well known fables of Persia is (از اساطیر هاي مشهور ايرانست) The first adventure (واقعه) that over him (بر او) passed (گذشت) in Seistan (سيستان) was There (در آنجا) the daughter of the

ruling prince (= governor حاکم) him having seen (دیده) in the
 net of his love (دردام محبتش) captive (گرفتار) she became
 (در حقیقت) and contracted a secret marriage with him (کنش)
 (و اما) But (ولیکن) when the agents of the
 implacable Zohak (گمازگان مای بی رحم) pursued him (تعاقدش)
 from Seistan having fled (گریخته) to India (هند) and
 from India to China (چین) he went (رفت), till at last (احوال الامر)
 him, having seized (دستگیر نموده) like (مثل) one of the common
 malefactors (معزومان عامه) before his cruel enemy (دشمن)
 they carried (بردند) Here (در اینجا) all his miseries
 (حراری و شقارتش) to end (به پایان) reached (رسید), because
 (چون) after having endured the violence and molestation that
 (بعد از آنکه) from the hand of the proud
 enemy (از دست دشمن متکبر), it was possible (ممکن بود) that to
 fallen great people (به بزرگان افتاده حال) may reach (برسد) him
 between (در میان) two board (تخته) having placed (بهاه) with
 the bone of a fish (ناستخوان ماهی) they sowed (ارو کردند)

NOTES

30 After verbs of 'ordering' and the like, *ta* followed by a
 Preterite (معاضی مطلق) shows that the order given was
 immediately carried into effect, as فرمود تا علامر دیرا انداختند he
 ordered and they threw the slave into the sea پادشاه امر کرد تا او را
 the king commanded and they put him into
 a prison while *ta* followed by an Aorist (مضارع) implies that
 the result of the order is not to be made known but merely
 its object, as امر کرد تا بپایان سرزاج کنند he gave orders to bore

a hole in his nose *درد را در زلفش معبوس کنند* he ordered them to imprison the thief

In the last construction *که* may be used instead of *و*, as *حاکم فرمود که دستش ببرد* the governor ordered them to cut off his hands.

31 (a) Temporal clauses (or clauses denoting time) take the Preterite when the action is to be marked as a *fact* as *منیر بنفالم* when my friend entered my house, I seated him in the foremost place, *و منی چو آن سخن بشنید بهم بر آمد* when (my) companion heard this speech, he grew angry; *و روز بلند شد* he kept on journeying full of anxious thought till the day was advanced

(b) When the action is to be marked as *prospective* (i.e., merely contemplated as a future contingency) or *general* they take the Aorist, as *اینها بنشین تا تو پیشی حداد را در برم* sit here until I shall take you before the lord of the arrow *و تا جانم* as long as I shall live, I shall not forget your kindness and fidelity, *هرگاه چشم من بر طاهر می افتد*, whenever my eye lights upon Tahir I feel compassion at his afflicted condition *هرگاه که خر* whenever an ass is roasted the jackal makes a spit of his whi kers.

(c) When the principal clause is *negative* the prospective action being made dependant upon some foregoing condition, both clauses must be negative, as *تا گرسنگی برایشان غالب نرسد* until hunger overcomes them they will not eat any

thing , *حوش نغورم د حوش یه یم تا ترا سقی تو دسام* I will neither eat nor sleep in peace until I restore you to your rights

32 The particle *چون* may be used (i) to denote *time*, as *چون نار گشت حیاط را در آغا دید* *when* he came back he did not find the tailor there , *چون روز قدری بالا آمد مردم آمد و شد شروع کردند* *when* the day advanced a little, the people began to stir about (ii) to denote the *cause*, as *چون این حال را مشاهده یی* , *چون نمی گرفتیم پیش از پیش رفتن هیلی ملاقات کردم* as I did not take this to be portentous of good, I passed a long time before I ventured to proceed , *چون چیزی خارج عادت در میان قوم بنی اسرائیل ظاهر* , *چون چیزی پیشرفته است البته صافی برای ایشان طهری خواهد کرد* as something extraordinary has taken place among the Jews, a leader is sure to appear in their midst (iii) to show *comparison*, as *اوس که این* , *مورب من چون آفتاب و ربه مار* *من* *چون گل گلاب از چشم تو پوشیده است* alas, that this *sun-like* appearance and *rose-like* cheek of mine are hidden from thy sight (iv) in the sense of *why* (*چرا*) in interrogative sentences, as *چون بزم که شاه طلب فرموده است* *why* should I not go, the king having called me ?

33 *دی* , the Turanian form of the Pronoun *ار* , is more commonly used in the Oblique cases than in the Nominative case, as *آروده درادر ملکی سامی* *Manuchéhr*, challenging him also to battle, made (him join his brother (in death) *ار قضا دس دلاکی* *ار* *دی* *معتروح گردید* (in death) *by* chance the barber's hand slipped and his head was wounded . *ار دی* he enquired of him the explanation

of this mystery Hajjāz در هزار درهم بزرگى اعلام داد gave a reward of two thousand *dirhams* to him: چرا بزرگى حسن باشد why does it constitute an excellence in him while it is a defect in me?

34. Purpose may be expressed—(i) by the conjunction *و* introducing a subordinate clause as *و* فرستادند they sent ambassadors that they might take counsel: (ii) by *بزرگى* with infinitive, as *و* فرستادند they sent ambassadors for the purpose of taking counsel: (iii) by the present participle (اسم حاله) in a future sense as *و* فرستادند they sent ambassadors taking counsel.

35 (a) Final clauses (or clauses denoting purpose) take the Aorist (مضارع) in future time as *و* بفرمانم کند I will order that he may make a proclamation *و* بدهد give (it) to the tailor that he may darn (it) *و* بگوید tell (him) to sprinkle water in small quantities that the ground may not become soft

(b) In sentences where the preceding clause refers to past time the final clause may take either a Past tense or an Aorist according as the purpose of the action is regarded as achieved or otherwise, as *و* گرفتند they took hold of me by the arm-pit so that they brought me to the place of undressing *و* فرمود مردم مى دادند he encouraged people to go into disputes so that he might

decide them ^{متعجب} they stood trans-
fixed in astonishment to see what the affair was

Sometimes, however, the Past Imperfect may be idiomatically used, as ^{یک تن} ^{ار ایشان رنده نماد که} ^{حضر برلایب ایشان بردی}
not a soul of them remained alive to carry the news to their
own country

36 ^{هرچه دیر} ^{چه} may be used (i) as a Relative Pronoun, as ^{پاید دل} ^{نگی را} ^{بشاید}
that which is not durable does not deserve
attachment ^{بکار بیا} ^{گفتی} ^{آبچه} bring into action that which thou
saidst (ii) as an Interrogative, as ^{ایں چه چیز است} what thing
is this? ^{در قفس} ^{چه جانور است} what creature is there in the cage?
^{ایں چه کاره آدم است} what is the business of this man? (iii) to
introduce an exclamatory sentence as ^{چه سختیا دیدم} what
hardships have I suffered! ^{چه صاحب کمال شخصی است} how perfect
a man he is! (iv) as a conjunction to show *cause*, as ^{معلي نگداش}
he paid no attention, because
he did not consider himself worthy of being addressed by him
^{مرا} ^{دیدید چه} ^{میر خود را} ^{در آن دید} he approved of my idea
(or action) for he foresaw his own gain therein (v) to
show *contempt*, as ^{دارد} ^{چه} ^{هیه} what is his worth? ^{ایں چه آدم است}
what sort of a fellow is this?

6 The Lion and the Hare—I

There was once a fierce lion that lived in a mountain.
He was so hungry and so fierce that he was continually
destroying the other animals till at last they were afraid that

they would *all* be destroyed. So the animals called a meeting in order to discuss what measures should be taken to put an end to this dreadful state of affairs. After a good deal of talk, they made up their minds to send a deputation to the lion and to point out that it was useless to slay so many animals at a time while he only ate one. So after a good deal of hesitation a number of the animals went to the lion's den and begged to be allowed to address him. The lion who happened to be in a good temper received them favourably. "What is it, my friends?" he enquired. "If it please Your Majesty" they said in humble tones, "we have come to propose an arrangement for Your Majesty's comfort and convenience." Well, what is it?" responded the lion. "It is this, Your Majesty" they replied. "Instead of giving Your Majesty all the trouble of searching for your food, we propose to supply it every day at your house, in future." "That sounds very reasonable," said the lion, "but I do not quite understand how the matter is to be arranged. Will you please explain?" "It is this, Your Majesty" they replied. "We shall draw lots among ourselves, and the animal on whom the lot falls will be sent to your Majesty's house where you may deal with him as you please." "This seems an excellent idea," replied the lion, "but take care that my wants are properly supplied or there will be trouble." "Your Majesty may rely upon us," replied the deputation. And then, after saluting the lion respectfully they withdrew.

Once upon a time (روزی) a lion fierce (دولند) in the forest of a mountain (بستان کوهی) lived (منازل داشت) and so (چنان) furious (متویر) and hungry (پر حیرم or پر حیر) he was that continually (تیر) the other animals (حیوانات دیگر) he was destroying (مسلک می رساند) till (تا) at last (بالاخر) a great fear (هراس) upon them dominant (مستولی) became (منهزم سازد) all of them (همه) he may destroy (بناشد). Because of this (بنا بر این) a meeting (مجلسی) they arranged (تأییج دیدند), so that with one another (با یکدیگر) consultation

(making (کنای) for the purpose of (ارزایی) the removal of this dreadful state of affairs (مدافع این صررِ طاری) atratagem (هیله) they may do (سازد) and a remedy (چاره) they may seek (جویند) After (بعد از) a good deal of talk (شدند) they became (برآں) on that (قائم) firm (قیل و قال) (یار) that a body of deputed persons (یک دسته مأمورین را) to the presence of the lion (تصویر شیر) having sent (فرستاده) in his service (معروض دارند) they may submit (نمودند) that when more than one game (بیش از یک شکار) he does not eat (نوش حاش) (هر دفعه) every occasion (پس) then (نفرماید) the taking away of so many lives (ستادین چندین جانها) what use (چه سودی) it may have (دارد). Therefore (لذا) after a good deal of hesitation (تردد) a number of the animals (دسته حاضران) having ventured (حرأ بموده) to the lion's den (به معاره شیر) they went (احارت تکلم) and from him permission of speech (چون) they begged (خواستند) As (چون) that day the temperament of the lion (نعرش مزاحی) towards good temper (مادیات شیر) happened to be (اتفاق افتاده بود) them with kindness (نداراش) and liberality (پذیرفت) and with patronising condescension (با انقباب برگاه) he enquired (پرسید) that O friends, what is it (چه چیز است) ? With hundred humiliation (عمر) and supplication (نیار) they submitted, that on the opinion bright of His Majesty (در زای صلیبصورت) may it not remain hidden (آمدن ما بندگان) that the coming of us the slaves (معنی نماد) at the gate of state (به در دولت) with this purpose (س) is and enough (س) that for the sake of (درای) the comfort

and convenience of the kingly personality of exalted attributes
 (اَرَزَم و آسائِي دَاجِ وَلا مَفَاحِ سَهَرَبَاري) a proper arrangement
 (بَطْطِيرِ بَمَلَد) may appear (مَناسِبِ دَبِيرِي) The lion respond-
 ing (اَجَابَتِ كَلَامَ) said well (حَسْبُ) what is it that you are say-
 ing (مِي گُویند)? They represented (اَلتَّمَّاسِ مَبْدُودِ) that thy
 sacrifice (مَرَاتِ) may we be (حَرَمِ) our object (مَدَّامِي مَا)
 this is that for the searching of your own food (نَای ؟ اَرَزِي)
 to Your Majesty (مَلِكِ مَافِ) it is necessary (بَدِ)
 hence-forth (بَعْدِ لَازِ) any trouble (شِغِ رَحْمَتِ) may not reach
 (بَ) but rather (بَلَكِه) we wish (مِي خُوافِمْ) in future
 (مَبْدُودَتِ) at the gate of state (بَ) it (فَرِیَزِ) daily (از اَسِ باز)
 we may make ready (حَامِ سَارِمْ) The lion said your words
 (مِي نَساید) very reasonable (خُشایِ مَعْقُولِ) is appearing (مِی نَساید)
 but I do not understand (مِی نَهم) this matter (اَمْرِ) how
 (رَاسِمْ نَرِ) may come to pass (رَوِ بَدِ) More clearly (رَاسِمْ نَرِ)
 say ye (بَگویند) They said in this way (رَدِی طَرِ) that among
 ourselves (قَرَمِ بَمَلَدِ زِمْ) we shall draw lots (مَرَمَلِ خَرَدِ مَلِ) and
 the animal (حَیْوانِ) that the lot (قَرَمِ نَالِ) upon him they may
 strike (زَنَدِ) to the gate of state we shall send (اَلزِ) so
 that whatever (هَرَجِ) in the holy temper (مَرَمِ اَدَسِ) will
 come (خُوافِ اَمَدِ) act you (مَلِ بَفرمایید) The lion said
 this an idea (خُشایِ) is excellent (لَحْصِ) but take care
 (خُبرِ بَرِ بَسیدِ) and properly (بَطْطِيرِ مَناسِبِ) in supplying my
 want (رَنجِ حَلِمْ) endeavour (اَمْرِ) or (رَکَزِ) for you
 (خُوافِ کُشَتِ) will pass (خُشایِ بَدِ) very bad (بَرِی شِ) All
 of them with one tongue (بَیکِ زَبانِ) said : thy sacrifice may

we be ! the odoriferous kingly mind (حواطرِ عاطرِ شهبازی) composed (جمع) let be (باشد) , we servants (عا بندگان) from our promise (عهدِ خویش) will not turn away (برمی گردیم) , and after that in the service of the lion slave-like obeisance having performed they withdrew (باز آمدند)

NOTES

37 Consecutive Clauses (or clauses showing result) may be expressed—(1) by تا , as دریا انداختند he gave an order (with the result) that they threw the slave into the sea (ii) by که in the resultant clause, preceded by این قدر or ای قدر 'to such a degree,' چنان 'so or so great,' همچو 'such, in such a way,' or چندان 'to such an extent,' as در نفسِ خود آن قدر قوت و سرعت I am conscious of so great strength and activity in myself that I should be an active companion in the service of men , این قدر شد که بعد از نیم ساعت حال آمد , 'it was to such an extent that after half an hour he came to himself , بنیادِ عدالت و انصاف را چنان محکم کرد که نامش تا قیامت برقرار ماند , so firmly did he lay the foundation of justice and equity, that his name would endure till the Day of Judgment , حالِ او چنان شده , now 'such is the case that she sends a jacket worth some fifty or sixty to-mans as a present to your wife , او چندانکه انتقام از حد نگذرد , not to such an extent that revenge should exceed due bounds (iii) by لاجرم 'necessarily, as a necessary result,' as لاجرم او را به دشمنی as a necessary result a fierce enemy arose

38. Examples of Compounds formed with پُر full—are
 پُرچاشنی tearful پُر باد inflated پُر بار freighted pregnant
 پُر چاشنی fullness of chin پُر بخت boasting پُر خطر cautious
 پُر خطر hazardous پُر بخت powerful پُر دل intrepid
 پُر دل painful پُر دلی gluttony پُر دلی wise
 پُر دلی edifying پُر دلی advantageous پُر دلی mighty
 پُر دلی skilful پُر دلی malicious پُر دلی talkative پُر دلی skilful.

39 **مباد** (may it not be, lest) may be used—(i) with the Doubtful Past (ماضي شكّي) as **مباد تا نرسيد ننگري اس لعنه را ببرد** lest before you arrive some one else might have snatched away the morsel (ii) with the Aorist (مضارع) as **مباد آنچه من رسد** lest what happened to me should happen to your honour also (iii) after verbs of *fearing* with the Aorist, as **مباد در اس حالت ببرد** I fear lest he shall die in this state **مباد در شب آمده استش را ببرد** he feared lest they should come at night and carry off his horse (iv) to express doubt in the sense of *perhaps* as **مباد درخت** **مي برم که مباد درخت** I am afraid that *perhaps* the tree will not come at your honour's command.

40 The Reciprocal Pronouns (همدیگر) are formed by prefixing هم and یک to as در ملاقات آنها بهمدیگر as they resembled each other very little , we will take each other as friends like them ما هم مثل آنها همدیگر دوست خواهیم گرفت for a short time they whispered with one another پس و کس یکدیگر را ندیدیم و برآید we plucked out each other's beard and hair and destroyed (them) همه روی یکدیگر بکنند let all bid adieu to one another

'How much is thy monthly salary?' He said 'Nothing',
 همه هیچ است چوں گذرد all these are of no account, since
 they are fleeting

(e) In this sense هیچ also occurs in composition with
 Negative Imperatives to form Compound Nouns, as هیچمندان
 an ignoramus, هیچمیزر a wastrel, good-for-nothing fellow

44 The idiomatic uses of رز 'face' are—(i) رز بهاس or رز کردن to
 turn towards, attend to, (ii) چشم روی غم گذاشتن to let
 one's eyes come together, to shut one's eyes to, (iii) روی تعب on
 the throne, (iv) رز نترقی کردن to tend towards improvement,
 (v) رز دادن to appear, happen, (vi) پا روی پا انداختن to cross the
 feet, (vii) از روی قاعده according to law, lawfully, properly,
 (viii) هر روز شما می (ix) I have not the face to ,
 از رویم نرسی آید (x) he will strike any one's face you like, he is up
 to anything, and (xi) روبرو کردن to confront

45 Examples of compounds formed with بد 'bad' are —
 بد اختر ill-starred, بد اندیش malicious, بد بخت unfortunate,
 بد خوی ill-tempered, بد داب a scoundrel, بد رفتاری bad conduct,
 بد عهد traitor, faithless, بد فرجام of evil tendency, بد کس irreli-
 gious, بد گزهر of evil nature, بد مهر unfriendly, بد نام infamous,
 بد نما bad-looking, and بد نهاد perfidious

46 The uses of همین (this same or very), the strengthened
 form of Demonstrative این, may be illustrated thus —
 (i) من ترا برای همین مهال خواستم I sent for you for this purpose,
 تو همین قدر اقرار کن دیگران تصدیق میکنند give your evidence to
 this effect, others will confirm it, همین طور ناحق است it is

unjust in *this* way (ii) چنانکه پس گفتند در = I مزاجه مزار همین
 in the judgment hall of the court, give evidence
 in *the same* manner, just as you have said to me ; من هم همین
 مزاجه همین حالت I also heard to *the same* effect مزارال حدیث
 thou art going and leavest me in *the same* plight
 (iii) من هستم پس روشن است I am *the sole* light of her eyes
 (iv) همین که نیم بد حاضر شد مندهی بزرگتر بدست و چهار دانه در کف طلا
 as soon as the jacket is ready you get a goldsmith to make
 twenty-four gold buttons.

47 List of English Transitive Verbs which require Persian equivalents with Preposition (continued) —

To fear— (از) ترسیدن to forego— (از) دست برداشتن
 to forgive (a fault)— (از خطای) در گذر کردن to give up (a task) —
 (از کاری) حتمی کردن to govern— (بر) پرداختن (از کاری)
 to hear (one's word) — (از) بهر دادن to hate— (از) حسد بردن (بر)
 آزار رسانیدن (به) to hurt— (به) گرس دادن (به کسی)
 to ill-treat— (با) ار نمردن to interrogate— (با) بد رفتاری کردن
 to invade— (از) حمله کردن to keep (a promise) —
 (بر) بماندن to master (a subject) — (از) بر آمدن
 to meet (any one)— (با کسی) دو چار شدن (بر مطلب)
 to mistrust— (از) متروک بودن to navigate (a river)—
 (به رودخانه) عامل بودن (از) to neglect—
 (بر کسی) قهر دادن to overcome (the enemy) —
 (بر دشمن)

7. Ispahan

Ispahan, once the capital of Persia, and still its principal city, is placed in the happiest temperature. Its inhabitants are strangers to the heat felt during some of the summer months at Shiraz, yet their winter is hardly more severe. Excepting a few weeks in the year, the sky is unclouded and serene. The rains are not heavy, and the snow seldom lies long on the ground. The air is so pure and dry that the brightest polished metal may be exposed to it without being corroded by rust. The regularity of the seasons here appears extraordinary to a person accustomed to a more uncertain climate. When spring commences, there is no spot in the world where Nature assumes a lovelier garb, the clearness of the streams, the shade of the lofty avenues, the fragrant luxuriance of the gardens, and the verdant beauty of the wide-spreading fields, combine with the finest climate to render it delightful and we are almost disposed to agree with the representation which describes it as having an intoxicating effect upon the senses. When seen from a distance, the lofty palaces and the domes of the numerous mosques and colleges in Ispahan, derive additional beauty from being half veiled by shady avenues and luxuriant gardens. Though the first impression be weakened by a nearer view, and by contemplating the ruins of former grandeur, enough remains to excite great admiration. The fine bridges over the Zanderood are still in good repair, almost all the colleges have been preserved, many of the former palaces are yet perfect, and some new ones have been erected by the governor, as if to tempt the monarch to make this city once more his residence.

Ispahan (ایصفهان), which once the capital (پایتخت) and still (هنوز) the principal of the cities of Persia is (اول شهرهای ایرانست), in such a way (چنان) they have founded (بتر) better (آب و هوائش) than (ار) all of the cities of this country (از هیچ بلاد این ملک) may be (ار) The inhabitants of that city (اهل آن شهر) with (ار) باشد.

the heat of Shiraz (گرمی شیراز) that in some of the days of summer (در بعضی از آنهم تابستانی) there (در آنجا) may be quite (زیاده) strangers (نا آشنا) are and its winter (زمستان) also (نیز) probably (غالب) from that place (از آنجا) more severe (شدید تر) is not (نمی شود) The whole year (همه سال) excepting a few week (به جز هفته چند) the sky (آسمان) unclouded (= clear صاف) and serene (رسی) is. Its rain (باران) never heavy (هرگز سنگین نیست) and snow (برف) seldom (کمتری) on the ground (بر روی زمین) long (مدتی) lies (= remains ماند) The air (هوا) to such an extent (بقدری) pure (صاف) and dry (خشک) is, that every kind of polished metal (هر سم لر) in that they may expose (گذارد) and rust (زنگ) it will not catch (نگرفتار گردد). The regularity (نظم و نسبی) of its four seasons (فصلی از آن) happens to be such (چنانچه) that to inhabitants of the countries of more various and uncertain climate (به ساکنین بلاد های آب و هوایی مختلف و غیر معین) extraordinary (نادر) appears (می نماید) In the beginning of the spring (در اوایل بهار) the natural appearance of this spot (این محل) of the kind of clear streams (رود های صافی) and shining avenues (خیابان های درخشان) and gardens (باغ های) replete with odoniferous herbs (مملو از گیاهان) and wide fields (صحرای) green (سبز) and pleasant with (با) a climate than all better to such an extent (بدین) growth (پروری) is susceptible of (پذیرد) that than all the spots of (مواضع) the surface of the earth (روی زمین) lovelier (زیباتر) it becomes (می شود) and one might say (می گویند) that on human sense

From (دارد) it has (اثرِ حمر) intoxicating effect (در حواسِ انسانی) distance (ار درر) the lofty palaces (سَراهایِ عالی) and the domes of mosques and colleges (گنبدهایِ مساجد و مدارس) numerous (کثیر العدد) somewhat (قدری) veiled (پنهان) behind (اشعارِ بحیواناتِ سایه دار) the trees of shady avenues (در پس) and verdant gardens (باغهایِ سدره رار) has an additional beauty (نزدیک) From near (نمایش دیگر دارد) the same appearance (ندارد) it has not (به) the many ruins (آثارِ قدیمه) that from ancient remains (حراهایِ قدیمه) exists (ولی) but (برخواست) the cause of wonder (موردِ تعجب) and the focus of admiration (موردِ تعجب) may be (باقی) is remaining (شود) The fine bridges over the Zaindarood (پلهایِ حوشِ روضه رابده ررد) yet (هنوز) in good repair (باقی) and all the colleges (در روضه سائق) preserved (پرپا) and many of the former palaces (بسیاری از سَراهایِ قدیمِ سلطنت) still perfect (بالقلم) properly placed (حاکم آن بلد) and the governor of that city (به) is (به) some (جدید) new lofty palaces (ادوایِ رفیع تر) also has erected (به) the monarch (به) as if (به) the monarch (به) may incline (به) that this city (به) once more (به) his residence (= capital) he may make (به)

NOTES.

48 The uses of *هنر* may be illustrated thus (۱) *شامِ هنر* the dinner is not *yet* ready , *سرِ منِ هنر درد می کند* , my head *still* aches , *هنر ادعائی* he *even* claims

something more of me اما هنوز آن علامات باقی است و من مایه ندمه ام
 but *still* the symptoms continue and I am alive (ii) اما دریا چاره
 هنوز لطمه زیاد داشت هر درمی توانستند آن کشتی را بکنند ما متصل نبودیم
 but as the sea was *still* very rough however much they tried
 they could not bring the steamer side by side with ours
 (iii) اما هنوز راه خرد طی نکرده بودم که سلم به دردت افتاد I had not yet
 finished traversing the road when the evening approached.

49. The idiomatic uses of اهل are — (i) اهل اسلام a true believer, (ii) اهل بیت (or اهل خانه) family, (iii) اهل حرفت و (iv) اهل علم the learned
 the artisans and craftsmen (v) اهل علم the learned (vi) اهل لندن the people of London (vii) اهل مجلس the members of an assembly (viii) اهل مهال the dramatic personae (ix) اهل طایفه the functionaries (especially of finance) (x) اهل این کار نیستم I am not the person to do this thing

50. (a) The Arabic Cardinals especially the units, are generally used in Persian with Arabic words only, as الاربعة اربعه the four gospels.

(b) The Arabic Ordinals are more commonly used with names of kings, as ابرار اول Akbar I عباس ثانی Abbas II

51. 'Modest assertions are introduced by— (i) بگویند گفت or لکن باینحال میتوان گفت که گفته حواس را ضعیف نکرد سلام است as میتوان گفت but inspite of this *one might say* that after all the climate of Khorasan is fine and healthy اگر ابراهیم زمین بعدیست نه می تواند گفت زمستان اینجا با پاندل بلاد دور و حوالی در یکتا شرح می خورد the elevation of the land has such an effect, that *one might say that*

its winter begins just when the autumn of the distant and neighbouring countries does or (ii) گویا از ساحل عربی تا کره آسیا گویا from the Arabian coasts it brings mountains of light sands, such that *as though* a cloud is hanging by the air, گویا که دیدم نزدیکتر شدم when I approached nearer, I found that *as though* I had seen him before, گویا کاریکه حال نا نزدیکانش می کند بپیش چشم خود, *as though* he does not observe with his own eyes the Khan's treatment of his relatives or (iii) تو گویی or تو گفتی as thou wouldst have said, they were lion-defeating elephants, چنان سرعت رسید تو گویی که بر مرکب نادر آمد so soon did he reach, thou wouldst say, that he came riding on the wind

52 The particle 'بر' may be used— (1) in the sense of 'on, upon', as بر سرش نهادند I got *on* the horse they placed the crown *upon* his head, این سخن بر من at last all that we feared came *upon* us, این کلام produced a great effect *upon* me اگر نازر بنارید, he had placed his heart *upon* that, اگر شما را شک نیست, if you do not believe, make an attack *upon* them (ii) in the sense of 'to towards', گویا بر طرف دردم I let loose the dog *towards* the thief, میاد ناز را بر طرف سرمی دهد the hunter is letting loose the hawk *towards* the partridge (iii) to show 'quantity or measure', این جامه است که بر قامت او درخته اند this is a garment *to* fit the measurement of his stature (iv) to form adverbial phrases of the form of در پیش بر درش کرد

the soldiers fought shoulder to shoulder (v) to form attributive phrases (being inserted between two nouns) as سر را در دوش چنگ زدند etc دوش بر دوش — بر گرد the cap on the head کلاه بر سر having the soul on the lip, لب بر لب having the shoe on the foot کفش بر پا having the head on the palm (vi) as a Substantive, as سر تلخ آمد دلکن بر جامه patience is bitter but has a sweet fruit, شیرین دارد a silken garment on the breast ابریشمی در بر

53 Two or more Impersonal (or inanimate) Subjects take the Verb in the singular as فواره ها و باغ ها و خیابان های زیبای عرب زیاد بود the fountains, the parks, and the beautiful avenues was numerous درخت و خوشی و زشت و زبیا بگلید bitterness and happiness, the ugly and the beautiful, (all) passes away در نمی ماند بلند و پهن شانه و پاریکی میانی آغا بنظر آمد his tall stature broad shoulders, and thin waist appeared to be known to me

54. The letter پ (or به) is used—(i) to denote *place* or *receptacle* as صبح را بستم رفته بودم و پا در دوش را حلا بستم in the morning I went to the bath and tinged my hands feet and beard with henna شما تازه بطهران آمده اید you are evidently newly arrived in Tehran? این مرده را بگوش حاتم رساندم I gave this good news to the lady دیگر بزرگواران نیاوردند they did not bring him any more on the tongue (ii) to denote *purpose* or *cause* as من به آن هرگز راضی نمی شوم I went to see him I would never consent to his death آبادنی ملک به انصاف است the flourishing of a country depends on justice (iii) to point out *attendant circumstances* as در آنجا رسیدم I arrived

there in safety , *at last* I settled to accompany him , the chief of the village himself attended upon us (iv) to signify the *instrument* or *means* , as *as he is weak* , he walks with the aid of a stick , the English Government has conquered India with the sword , they all have attained to fortune in other ways (v) to express an *adjuration* or *oath* , as *O agha, for pity's sake, have compassion on me, an unfortunate man* , by the beard of the prophet, tell the real truth by my head, by the bread and salt of the king, tell me how much you took , by your father's tomb forgive me , by your death, in this matter I have done no wrong in any way , *by the soul of my father, never will I forgive him* (vi) to show *nearness* , as *having made myself reach Baghdad, the abode of safety, as early as possible, I may remain safe* , both of us must happen to arrive at the same village , till you reach the frontier of the northern kingdom how many things may happen to you . (vii) to couple words together , as *step by step* , *day by day* ; *every moment* , *from door to door* ,

entirely *از دست به دست* from hand to hand, successive: (vii) to indicate *the commencement* as *بسم خدا می گفتم ابتدا* in the name of God I began *آغاز دفتر بسم آوردن و حدیثی نوشتا* the first book (is) in the name of the wise and mighty God *بسم جهاندار جهان آفرین* in the name of God, the Creator of the world (ix) to signify *the end* as *از مشرق مغرب* from the east to the west *از آسمان تا به زمین* from the highest heaven to the earth *از دهان ایشان آب به دریا می خورد* from their mouths water flows into the basin (x) to show *the Indirect Object* as *بمن و بقیه را بخشید* he made over the remainder to me *منه و بخریدم و بدر دادم* I sold it all and gave (the price) to him *اسب و فروخته بهاس و بخر می دهم* having sold the horse, I will give you the price (xi) to signify *exchange*, as *اسب و سوار را هر قیمت که باشد بخرم* I will sell the horse and saddle for any price they may bring *یک شعرش نه بجزئی دیگر می خورد* a single verse of his is worth a whole Diwan of others *این اسب و بخر* I purchased this horse at two hundred rupees: (xii) to show *resemblance* as *ببقای تو در عالم نیست* none in the world resembles thee in fortune *من خود را بدو لب باری تشبیه کرده ام* I have likened myself to the movement of the water-wheel: (xiii) in the sense of *to according to* as *همه عالم بخواست تو باد* may all the world be to thy wishes *نتیجه اش به امید ما نرسید* its result did not come up to our expectations (xiv) to show *direction*, as *چون نزدیک رسید روی من کرد* when he came near, he turned towards me *احمد به دهلی رفته است* Ahmad has gone to Delhi.

55 The uses of *همان* the strengthened form of the demonstrative *آن* may be illustrated thus (i) *همانکه مدعی این استیا را همان* (i)

طور نگاه داشته اند as an example of justice the mill has been preserved in *the same* condition , در پناه هرچه بود در میدان همان بود
 he was *the same* in public as well as in private (ii) دیدم همان طور (ii) I found, it was *even* as I had imagined *
 خلاصه را تصور این شد که درس گفتی همان سر حدیایدن است (iii) the weaver thought that teaching was *nothing but* nodding the head
 as soon as blood flowed out my brother died , (iv) نوری آمدن خون همان مردن برادرم همان
 نعتی همان بود و ازرا ار هم دریدن همان , as soon as he said this he tore him to pieces

56 The idiomatic uses of the word *حا* are — (i) out of place (ii) *to finish up a matter, to bring a thing to such a pass* (iii) *to establish* (iv) *to fulfil* (v) *at such a place*

57 List of English Transitive Verbs which require Persian equivalents with Prepositions (continued) — *to over-look* — اعماس
to permeate — گدشتی (ار رود خانه) — *to pass (a river)* — کردن (ار)
to pity — دست درازی کردن (تر) , *to persecute* — نمودن (تر)
to regret (an act) — استفسار نمودن (ار) , *to question* — عقت نمودن (تر)
to relish (a thing) — زشیمان شدن (ار بازی) (act)
to require — مستحق بودن (ار) , *to resign (a post)* — (ار خدمت)
to slander , دور زنی یا اتهام نمودن (ار) — *to shun* (ار نگاه نمودن)
to subdue (تر) , بهتان بستن (تر کسی) — *to surpass* — اد کردن (تر کسی)
to wonder — عجب ماندن (تر)

8 The Lion and the Hare—II

So the new arrangement came into force and every day the beasts drew lots and sent one of their number to the lion who was good enough to devour him. At last it came to the turn of an old hare to furnish the lion's dinner. So off he set. But on the way he said to himself, "As I have got to die, what is the good of being in a hurry? I may as well take my time." So he sauntered along in a very leisurely way, and when at last he reached the lion's den, he found him in a very bad temper at having to wait so long for his dinner. "What is the meaning of this?" roared the lion. "Why are you so late?" "I beg, Your Majesty," replied the hare, "it is not my fault. As I was coming along, I met a lion who stopped me and would not let me go on till I promised to come back to him after letting you know." "What!" said the lion, "who dares to defy me in this way? Take me to the villain at once and I will teach him a lesson." Thus says Your Majesty, said the cunning hare. And he led the lion to a deep well. "He is down this hole." The lion was too angry to be very wise. He looked down into the well, and seeing his own image reflected in the water, took it for another lion, instantly sprang at it, and was drowned in the well.

In this way (بدین طریق) that arrangement (= instruction) new (تازه) came into force (اجرا یافت). Then (پس) every day (روز بروز) the beasts (حیوانات) among themselves (میان خود سله) used to draw lots (توسط انداختن) and that one (که توسط بنام) in whose name the lot happened to fall (از میان ایشان) to the presence of the lion (به حضور شیر) used to sent (فرستاده می شد) and the lion as a mark of royal favour itself (از من القاب می خورد) it (او) used to devour (بلع می کرد) till (تا) at last (آخر الامر) the turn (نوبت) to (به) a hare old (پیرانه) in his own affair (برادر خود) wise (فروانه) fell (بیفتاد) that the lion's morsel (نعل شیر) he may become (بگردد)

Then helplessly (ناچار) he set off (راهي شد), and on the way (چون) to himself (ناحد) thought (فكرتيد) that as (چون) I have no escape from death (مرا از مرگ گزيده) to my being in a hurry (رود دودنم را) what a profit (سودي چه) It befits me (تمهل كنيم) that I may take my time (مرا شايد) and reach as late as possible (هرچه ديرتر بتوانم برسم) Then in a leisurely way (تماشاي اطراف و حراف نموده) sauntering (آه آه آه كه) on his way (براه خود) he advanced (پيش رفت), and when at last (در ياد) him very angry (بناك) he found (يافت), because (كه) for a long time (از انتظار طعام كشيده بود) he had waited for food (درنگي) delay (همچو) such-like (نفريند) The lion roared (چه) meaning (معني) what (چنين) has (دارد)? So much (كردن) delay (چرا) why (تا دير) hast thou done (نگردم), Your Majesty (شاه) in this my fault (هيچ تقه نرم) is not (ايس) because (ناشير ديگري) on the way with another lion (دو چار شديم) we met (كه سرياهم را گرفت) and would not let (مي خواست نگدارد) I may come (نيويم) here (وعده) he took (از دنده) till from the servant (اينجا) that after giving information to the holy presence (نكرت) to him (بدردي) I may go back (بعد از اطلاع دادن به در اقدس) The lion in a loud voice (با آواز بلند) said what art thou saying (ميگوي)! who has the daring (كرا حراتي ناشد) that with me (نامن) the power of this opposition (قاب اين مراحمت) he may have (دارد) At once (الان) me to that wicked villain

(به آن فاسدِ غریب) take (را به بنا) that (تا) him such a chastisement (چنان کوشمالی) I may give (بدهم) that an example of the time (مبرتِ زمانه) he may become (بگردد) That cunning hare (تشریف بنارید) bring your nobility (چالب) said this side (خورشِ مکار) and the lion (ی) to a deep well (به چاهِ میعی) having brought (برد) he said down this hole (ز بر این لقب) he is. The lion who from excess of anger (از غصهٔ حشم) his own understanding (بائسِ چاه) had lost (گم کرده برد) down into the well (عملِ خونس ی) looked (نگاه کرد) and his own reflection (عکسِ خود ی) in the water (بر آب) having seen (ندید) thought (به) that another lion it is and instantly (بی‌ تأخیر) at it (برین) sprang (جست) and at the bottom of the well (در یک چاه) he was drowned (غرق شد)

NOTES

58. Some of the idiomatic uses of the word تازه may be illustrated thus (i) عرب تازه نصحت که گفتی دشوار باشد it is not a *new* word that it should be difficult to say it یک بسته دهنج تازه he gave me a case of *new* razors as a keepsake : (ii) عالم تلگرافخانه لب تازه حاضر کرد the servant at the telegraph office brought *fresh* bread تازه من قدی thou hast given me a *fresh* life ; باغیست مثل بهشت دانه برار " آیه تم it is a garden like paradise and *fresher* than the rose-garden of Iram (iii) چشم من همیشه روزگار و من بود I was always on the watch to discover a set of *newly*-arrived pilgrims صد تا باجاقلی تازه سکه he brought out a hundred *newly*-coined Dutch dollars ; یک ساند تاز تازه را بد بفرست می دهم I will present thee with a *lately*-

یک ستونی 'دیده شد که تاره نادر فتح فرانسه می سارید' (iv) *calved cow*
 we noticed a column *recently* erected in commemoration of
 the victory over France , که حرمی است که مثل تو تاره حواص نا کمال در ,
 چه حرمی است که مثل تو تاره حواص نا کمال در , what words are these that a perfect
 'youth in his prime' like you cannot find service in Tiflis ?
 with your age and years a *youthful girl in her prime* is not a fit wife for you

59 Some of the idiomatic uses of the word 'روز' may be illustrated thus (i) روز روز شدت گرفت , as *the sprain on my back increased day by day* (ii) روز روشی بماند , as *in broad day light* he comes to the house of a man such as I am (iii) روز بک , as *a precaution for a tight day* he sewed fifty ducats into its cotton wadding (iv) روز سیاه , as *she is an unfortunate slave girl* (v) روز همه روز , as *among the caravan the whole day long* there was talk about the Turks (vi) روز افروز , as *at Shiraz he became the focus of daily-increasing honour* (vii) روز نامه نویس این ولایت , as *the editors of the newspapers* of this country are extremely free , (viii) روز نامه نویس این ولایت , as *although during his stay in Persia* he did not *give out* (his views), yet at heart he was a hater of the Shias حالا من با بدرفتاریهاییکه در ایام اقتدار نسبت بر عیب و نوکر ار شما روز کرده است نباید در تاره محل وزارت را بشمارم *still I bearing in mind the evil practices which have been committed in the light of day*

in the affairs of the peasants and officials by you, during the time of your power must not entrust to you a second time the charge of the Vazirship

- 60. (a) The Reflexive Pronoun خود may be added for the sake of emphasis to any of the Personal Pronouns (either the detached or affixed form) as من خود or خود من or خرم من or خرمم &c.

(b) It may also be used to strengthen a Substantive or a Demonstrative Pronoun as دشمن خود the enemy himself
 من بلفس خود the king himself
 آن خود it itself
 I myself or it may even be used to intensify itself as خود بخود quite of himself spontaneously

(c) It may often be used as equivalent to English *very* denoting identity as آن خود مالِ کم شده بود that was the very property lost.

61 یکی may either be used as a Substantive, or as an Adjective and in all the cases as یکی از معزینان خود را بدست خود one of his courtiers
 with his own hand he beheaded one of his courtiers
 از اینها یکی one day a leopard will rend him
 یکی روز و یکش بود not one of these holds up his head
 یکی را دوستی بود a certain one had a friend

62 صامی استمراری formed by affixing می to the Past may be used for actions habitually recurring in past time, as یکی از حکما سر را نمی گزیدی از خوردنِ بسیار
 one of the philosophers used to forbid his son from eating too much
 شنیدم هرگاه بگویم خدا بخشند یکی دست خود را برسدی
 I heard of a

sister-in-law Nisa Khanam *شمارحی من بدکلمه شده بظالم گلسی*
 having an evil suspicion of me you fell into the
 design of killing me *ایلمی در رخت خورنی آنها حاضر بوده است*
 The ambassador has been present at the time of eating them
 یک حرم گرفتاری ابراز از رخت حرج سبلی شمس دیگر خلاص گردم (ii)
 with one blood-letting I have freed him from the trouble
 of six months' further needless expense : (iv) *از صبح تا شب*
 from morning till night I was
 engaged in writing out charms and prescriptions *و نامه بیدنی و*
 they would prefer to cut off
 their tongue to showing them to a European (v) *مزد طری نا کرده*
 I did not think it wise to make
 myself ill before settling the recompense : (vi) *فرج بسد کلمه*
 it would be a pity to speak words of wisdom
 to them *از بنا کرد بری رفتن و لغز لغاز آموز کردن*
 he began to
 peep and cast pleading glances (vii) *از جانب نادان تاملت*
 she is not wanting in ability to answer

65 Some of the phrases and idioms formed with the word
پیش are : (i) *پیش از وقت* prematurely (ii) *کار خود را پیش آورم*
 to bring one's affair forward (iii) *پیش خانه* camp equipage
 sent on before : (iv) *این ساعت را پیش توست* I make thee a
 present of this watch : (v) *پیش خدمت* a body servant or waiter :
 (vi) *پیش نماز* a person presiding at prayers (vii) *پیش نهاد* intention :
 (viii) *پیش رو* going out to meet a person of distinction
 (ix) *پیش لگی کردن* to trip up (in wrestling) putting the leg
 forward and throwing the adversary over the head.

66 The uses of **چه** in forming Interrogative and Exclamatory sentences may be illustrated thus (i) **چه می دانم** what do I know ? **چه می خواهی** what tricks have you played ? **چه می کنی** what do you want to do ? **چه می کند** what is a monkey doing in the box ? (ii) **چه نام و رسم** for what are name and fame necessary to me ? **چه می توانی** how dost thou prove thy innocence ? **چه می کنی** O man what is it to thee ? (iii) **چه می کنی** what for (is) a soothsayer or astrologer (necessary) ? **چه می کنی** when it is the work of destiny, what fault is there to me ? (iv) **چه می کنی** is Paris to be destroyed in the twinkling of an eye or what ? **چه می کنی** is it a poet or what ? (v) **چه می کنی** what beautiful flowers ! **چه می کنی** what a delicious scent they have ! **چه می کنی** what an amber-coloured mole this is !

67 List of Compound Verbs in Persian with English equivalents —

(i) **آب شدن** to melt (ii) **گوشه آبرو کردن** to raise the 'eyebrow (as a sign of contempt) (iii) **آله کوفتن یا کوبیدن** to inoculate, vaccinate (iv) **آتش کردن** to light a fire ; **آتش گرفتن** to take fire **آتش زدن** to set fire to (v) **ما تمام ریختن** to come to end (vi) **اثر کردن** to make an impression, to understand (vii) **احترام** to have respect to (viii) **احتمال داشتن یا رفتن** to be probable (ix) **احتمال کردن** to suspect, fear (x) **احراج بلد کردن** to exile (xi) **ادعا داشتن** to have claim against (xii) **ادعا داشتن** to

authorise (xlii) استعاضه كردن يا دادن to give, bestow (xlv) استعاضه
 to hold in contempt (xv) بايستري كردن to make a capture
 (xvi) اشاره كردن to point to make a
 sign (xviii) اشتباه كردن to be mistaken (xix) اصرار كردن to insist
 (xx) اصلاح آوردن to reform, bring into proper order (xxi) اطلاع دامن
 to inform اطلاع پائتي to learn, gain information (xxii) امانت
 to have confidence in (xxiii) افسوس خوردن to regret
 (xxiv) اتمام كردن to confirm an evidence (xxv) با اعتماد
 to be earnestly (xxvi) با اعتماد و با افتخار كردن to be puffed up
 with pride (xxvii) آمد و رفت كردن to have intercourse with to
 resort to آمد و رفت كردن to come and go (xxviii) انجام دادن
 to make an end of accomplish با انجام رساندن to be
 finished to end (xxix) آه گفتن to have a bitter time
 of it (xxx) آه گفتن to sigh

9 Time.

Time is often said to be money but it is more—it is life and yet many who would cling desperately to life think nothing of wasting time. Not that a life of drudgery should be our ideal. Far from it. Time spent in innocent and rational enjoyments, in healthy games, in social and family intercourse is well and wisely spent. Games not only keep the body in health, but give a command over the muscles and limbs which cannot be over valued. Moreover there are temptations which strong exercise best enables us to resist. It is the idle who complain they cannot find time to do that which they fancy they wish. In truth people can generally make time for what they choose to do. It is not really the time, but the will that is wanting. Idleness is the greatest prodigality in the world. It throws away that which is invaluable in respect of its present use, and irreparable when it is past, no power of art or nature being able to recover it. There is a Turkish

proverb that the Devil tempts the busy man, but the idle man tempts the Devil Time, indeed, is a sacred gift, and each day is a little life Know the true value of time, snatch, seize, and enjoy every moment of it.

Often (اثر) they say (میگویند) that time (وقت) money (ر) is, but (اما) than this more (بیشتر) is, because (چونکه) in reality (حقیقتاً) it is synonymous with life itself (معنی الوجود) and yet (ولیکنه) many persons (بسیار اشخاص) who even (در حال مایوسی کام) in the state of entire despair (هم) do not wish (ارندگی) they (دست) from life (می خواهند) may wash (شستند) the precious times (اوقات گرانباه را) ungrudgingly (بیدرج) they waste away (صایع کنند) and any (ندارند) care (پر زنی) they do not have (هیچ) I do not say (نمی گویم) that it is necessary (باید) a life purely full of labour (اقتدا بنمائیم), nor (رندگی من پر مشقة را) my object (این) The times (اوقات) that them (آنها) in pure and rational enjoyments (در مسرتها) and healthy games (لعبهای صحه را) or in family intercourse (اختلاط عیالداري) they spend (سر می برند) one might say (میتوان گفت) that well (صرف شد) and wisely (بطور احسن و نه طریق معقول) Manly games (ناریهایی مردانه) not only (نه تنها) 'bodily health (صحته جسمانی را) firm (برقرار) keeps (دارد) but (بلکه) to man (انسان را) over (بر) his muscles and limbs (بعضه و قدرتی) gives (نمی توانم) such a command (فراموش را) that I am unable (شرح ندعم) its uses (کما ینبغي) as it ought to be Moreover

(many) (بسیاری) temptations (آغوشها) such is that the power of resisting them (قوتِ بابِ آرزو آها) by means of (از) strong exercise (ورزشِ سخت) better (بهتر) is obtained (بهیست) The idle are (بیدلاند) who about the shortness of time (از مصرِ وقت) complain (شکایت می برند) and they say (می گویند) that we cannot find time (نمی توانیم) that the works (کارهای) that we wish to do (می خواهیم) but (ولی) we may accomplish (می توانیم) this is their mere thought (معنیِ مطلقِ است) The truth (حقیقت) that is, that when people (مردمی) firm intention (عزمِ) (می نمایند) on a work (بر کاری) generally (عموماً) make (می کنند) for the purpose of accomplishing it (برای انجامِ دهیِ آن) they can make time (می توانند فرصتی بیابند) because (که) the final cause of that (علتِ مآلیِ آن) paucity of time (کمیِ وقت) not is, but (نه) want of desire (عدمِ خواست) Idleness (بنبلی) the worst of all prodigalities of the earth surface (بدترین همه) is, because (که) such a thing (چنان چیزی را) wastes (تلف می سازد) that in respect of present use (در بارهٔ فواید) quite (بسی) invaluable (بی بها) and when it passes (می گذرد) a recompense thereof (پاداشی از آن) invisible (نامرئی) inasmuch as (از پسکه) neither the power of art (از هنر) nor (نه) the natural power (اقتدارِ طبیعی) can bring it back (می تواند آنرا باز بدارد) The Turk say (ترک گویند) that to the busy man (مردِ مشغول را) a temptation (وسوسه) and to the idle man (بیدل را) Certainly (آری) time one of the sacred gifts is

(هر روزي ار آن) that every day thereof (يکي ار نعمتهاي قدسي است) as though (گویا) a model (نمونه) is of (ار) life Of its true value (با آدرناش) be knowing (ار مصرف بجا و صحیح است) and every moment (لحظه را) snatch (بدست آر) and seize it (عیدیتش) and from it an enjoyment (تمتعی) take (بردار) (شمار)

NOTES

63 The Adversative Particles (حَرْبِ استدراک) in Persian are ^{اما} - ^{بلکه} - ^{لاکن} or ^{لیکن} or ^{ولي} - and ^{مگر} Their uses may be illustrated thus (1) حرفهاي شما راست است اما چه فائده که دل (1) our words are true but of what profit are they when my heart is not satisfied ? این دیوان دیر روز حو حورده است اما امروز this animal ate barley yesterday, but to-day it eats grass اگر چه سرگذشت من سرگذشت مردی ، نام و کم پایه ، اما عافانی , grass , although the history of my life is that of an obscure and ordinary individual, still it has no incompatibility (11) عیرواي I found the sick Mirza half dead, nay rather quite dead تیغ و تیر بدر بزرگ نمی خورد بلکه برنده و اندازده no sword or arrow would be effective against him, but rather it would turn round against the striker or shooter thereof ران فارسي خیلی دشوار است لکن عیب زبان شیرینی است (111) Persian is a very difficult language, but it is a wonderfully sweet one مقدّر بود که حران بیکران ندسب آن دیگری ، یعتقد لکن ار شامب , it was destined that an immense treasure should fall into the hands of that other man but by the adversity of his sins it became changed into a single purse -

but God will not permit this affair
 my heart burns for thee, but
 there is no help for it (iv) *هولیس د بومی نلورد که کړې لږ - له*
she has neither relative nor tribe
 that the affair should come off through their hands, but the
 gul has a young man affianced to her *همایون با یک لک سوار به*
استقبال جنگ پدس آمد مگر بغت چنان آب تلخ در جام ریخت که مقدمه طول
Humayun with one lac of horsemen came forward to
 meet them in battle, but fortune was so deadly against him that
 the affair became complicated

69. The uses of the word *من* may be illustrated thus
 (i) *بهرم در عین طفولت مرده شد* my son died in his very infancy
در یکی از روزها که در عین آبادانی هم بسیار است اسباب را به اسنایی یکی
we left our horses in the care of one in one of the ruined
 houses that were found in numbers even in the inhabited
 parts themselves, *پادشاه لڑ من رحمت فرمود* the king said in
 great condescension *آنوقت دروغ بزمی راست خواهد شد* on that
 occasion your false statement would appear as truth itself;
 (ii) *اسب شما بعینه هموار اسب من است* your horse resembles exactly
 that of mine; *آب درویش در سر و ریح بمنه مانند من بود* the darvish
 was just like me in figure and appearance (iii) *پارس را در طریقه العن*
I can destroy Persia in the twinkling of an eye
در حضور اسباب دهانم را با طلا انباشت (iv)
 he filled my mouth with gold

70. Examples of the uses of *بی* and *با* are (i) *بی*
many famous men have been buried

beneath the earth , صد تا کلاغ را یک سنگ مس ۱۰۰ one stone is enough for a hundred crows , جواب من ای ۱۰۰ this is my answer and enough , این قدر حرص و رعب دردی و دلگی شدن مس ۱۰۰ to have been so far covetous and given to robbery is enough'
 ۷۱ give up the idea of seeing the slave for it is a very difficult task (۱۱) سال نام دیگری پناه سال many a good name of fifty years

71 Arabic Comparatives and Superlatives are formed on the measure of ^{أَعْلَى} , as from ^{أَعْلَى} we have ^{أَعْلَى} , from ^{أَعْلَى} we have ^{أَعْلَى} (for ^{أَعْلَى}) more or most glorious , from ^{أَعْلَى} we have ^{أَعْلَى} greater or greatest

72 The particle هم may be used—(۱) in the sense of 'too, also', as ^{أَنْتُمْ تَقُومُونَ وَتَنْظُرُونَ} you, too, are standing and looking at , ^{أَنْتُمْ تَقُومُونَ وَتَنْظُرُونَ} she, too, having foolishly consented, has given you promise (ii) in the sense of 'again', as ^{أَسْأَلُ وَخَرَجْتُ} I asked and went out again immediately , ^{أَسْأَلُ وَخَرَجْتُ} the farrashes again come a little nearer (iii) in the sense of 'even', as ^{أَسْأَلُ وَخَرَجْتُ} از آن وقت تا حال هم پی عابیر I was going about after that sieve , ^{أَسْأَلُ وَخَرَجْتُ} to-morrow I shall talk to her even more severely than this (iv) in the sense of 'as well', as ^{أَسْأَلُ وَخَرَجْتُ} بفرما این مرد صانع دیگر هم ناردش ۱۰۰ to your saying this man should give you some extra sum as well , ^{أَسْأَلُ وَخَرَجْتُ} command this man to give him a robe as well (v) for the sake of emphasis , as ^{أَسْأَلُ وَخَرَجْتُ} I have

no further need of such a nephew as you هم در آن حال فریاد شد
 at that very moment the door opens
 and Timur Aqa enters (vi) in the sense of *both and* as
 هم سعادتمند است It is both a duty and a pleasure
 you possess both a descent from the
 Prophet and royal blood (vii) to form several compounds as
 همسفره a bed fellow همراهِ a fellow-traveller همسایه a neighbour
 همسر equal همسفره a fellow citizen همسفره a sister
 همراهِ a companion همکار colleague همخدمت a fellow servant
 همراز a confidant همزاد twins همکلاس a class fellow

73. When the same Preposition governs two or more Nouns, it is usually expressed before the first Noun and remains understood before the others as من می‌مانم با درد و غم I shall be left with sighs and lamentation and pain and grief
 ما را با رشوه و انجاس و انابت دفع به کسم we wished to ward off this misfortune by bribe and entreaty and penitence

74. In modern Persian the plural termination may be added to the last word of a string of two or more words joined together by the Conjunction و or by an *isnafat* as دیده و ۱۲ تا ما این گرسنه چشم‌لعه را می‌بینی و حیایا these hungry-eyed, morsel-robbing shameless ones دیده و شنیده‌ها things seen and heard.

75. The I reterite is often used to express an action just completed as گفت حاجی مرا که باسی خرد کنم he said 'Hajji, I appoint you my chief barber' من برای دیگری چاه کندم خردم بهنگاه I dug a pit for another and have myself fallen into the well

men of the district my enemy حال بگیرد، چم ما که را رکنل بعنم بکنم
now tell me whom we shall appoint our pleader

78. (a) The Dative may depend (i) upon a Transitive Verb as اسلار ممد کردند they assisted them یا پند حکیمی پسران خود را پند
a philosopher continually advised his sons : (ii) upon an Intransitive Verb as پدرم بهشت رسیده باشد my father will have reached paradise یا حسن تدبیر او مزانى آمد his excellent plan seemed suitable to the king

(b) The Dative may denote *for* as مرا اس بعلع رخصت خرید he bought this plot of land for me یا پندیده است پیشی دختر بچه ها را
it is not becoming for young girls to speak in this way before their elders.

(c) The Dative may denote *possession* as مرا زنى آشنا هست I have an acquaintance یا چراغ اس چه فائده چیست what is the advantage of this lamp ?

79 List of Compound Verbs (continued) (1) بار کردن to load (a beast of burden) (ii) باطل کردن to frustrate یا باطل شدن to be in vain : (iii) بدگمان کردن to think evil of یا بدنام کردن to defame : (iv) بزرگى کردن to make a show of importance (v) با کردن to begin to do : (vi) بیا کردن to explain , یا بهیاب شدن to be explained : (vii) بپا یا بپایا شدن to stand up یا رفتن to go off (on foot) (viii) بپایا کردن to sew slippers for the devil , یا بپایا کردن to deceive the cleverest (ix) پاک کردن to lose all : (x) پنهان کردن to hide یا پنهان شدن to be hidden (xi) پیدا کردن to discover (xii) تازه کردن to refresh (xiii) تأمل کردن to reflect (xiv) خندیدن to smile (xv) تجاهل فرمودن to pretend ignorance (xvi) تعجبی کردن

to verify . (xvii) تصدق کردی to forgive (xviii) تصدیق نمودن to agree with (xix) تعهد کردی to bind oneself . (xx) تعیر دادی to change (xxi) تعیر یافتی to be changed (xxii) تگدب کردی to fire a gun, to shoot (xxiii) تگدب کردی to give the lie (to any one) (xxiv) تکان دادی to give a shake, to push , تکان خوردن to be pushed, to receive a shock (xxv) تکمیل کردی to perfect, complete (xxvi) تکیه نمودن to rely upon : تلف کردی (xxvii) تلافی مافات کردی to make up for a loss (xxviii) تلف کردی to dissipate (xxix) تمارض کردی to feign (illness) (xxx) تبرعا دادی to submit to fate . (xxxi) تهمت بستن یا انداختن to throw suspicion, accuse . (xxxii) تهنیت کردی to congratulate (xxxiii) ثابت کردی to establish, prove , ثبوت رسیدن to be established

10 The Barber of Baghdad—I.

In the reign of the great Khalifa Harunur-Rashid, there lived in the city of Baghdad, a celebrated barber of the name of Yusuf. He was famous for the steadiness of his hand, and could shave or trim a beard or whiskers with his eyes blindfolded. There was not a man of fashion at Baghdad who did not employ him, and he had such a run of business that at length he became very proud and insolent. Fire-wood was always scarce and dear at Baghdad, and it happened one day that a poor wood-cutter, ignorant of the character of Yusuf, stopped at his shop to sell him a bundle of wood which he had just brought from a distance on his donkey. Yusuf immediately offered him a certain price for *all the wood* that was upon the donkey. The wood-cutter agreed, unloaded his beast and asked for the money. "You have not given me all the wood yet," said the barber. "I must have your wooden pack-saddle as part of the bargain that was our agreement." "How!" said the other in great amazement, "who ever heard of such a bargain? It is impossible."

But after many words the over-bearing barber seized the pack saddle, wood and all and sent away the poor peasant in great distress. The wood cutter then ran to the Qazi and stated his grievance, but the Qazi was one of the barber's customers and refused to hear the case. Then he went to a higher judge he also patronised Yusuf and made light of the complaint. The poor wood-cutter was not disheartened but forthwith employed a scribe to write a petition to the Khalifa himself which he himself handed over to the Khalifa on Friday the day when he went in state to the mosque. The Khalifa's punctuality in reading petitions was well-known and it was not long before the wood-cutter was called to his presence. When he approached the Khalifa, he knelt down and kissed the ground and then folding his arms before him, he respectfully awaited the decision of his case. "Friend" said the Khalifa "the barber has words on his side your have equity on yours. The law must be defined by words and agreements must be made by words. The law must have its course, or it is nothing and agreements must be kept, or there would be no good faith between man and man. Therefore the barber must keep all the wood that he took from you. Then calling the wood-cutter close to him the Khalifa whispered something in his ears and sent him away quite satisfied.

During (در) the time of (انام) the caliphate of (خليفة) the great Khalifa (خلیفه معظم) the noble Harunur Rashid (هارون الرشید) in Baghdad (در بغداد) a barber (دلقی) was of the name of Yusuf (یوسف نام) a skilful and expert master (چشم بسته) such that (که) blind folded (چشم بسته) he used to shave (سر تراشیدی) and used to trim the whisks (مویچه بی رنی). No man of fashion in Baghdad remained (که سرش را) whose head (همچو تشنگی در بغداد نماد) shave (ناروغد). From (از) the excess of (کثرت) buyers (ازبهاام دکان) and the crowding at (of) the shop (مشتریان) at length (آخرکار) pride (مغروری) and insolence (کثلفی) in

(برار) the superlative degree (صیغهٔ تومیل) to him (ده) happened (عارض شد) May it not remain hidden (معفی نماند) that fire-wood (هیرم) always (همیشه) in Baghdad scarce (کمیاب) and dear (گران) was It so happened (=by chance) (هیرعکس عربی) a poor wood-cutter (ار قضا or قضا را) one day (رزری) of the character of Yusuf (ار عابد یوسف) ignorant (بی خبر) a load of fire-wood (نار هیرمی) upon the ass (در حر), from a distant road (راه دور) in front of (مقابل) his shop (دکانش) stopped (را ایستاد) that his woods (چوبهای خود را) to him he may sell (بفروشد) Immediately on seeing him (بدر دیدنش) Yusuf said O such a one (ای ملاں), a certain sum (مبلغ) I am giving (می دهم) and whatever (هرچه) wood (چوب) upon thy ass is (در پیشِ حر ترسد) I am buying (می خرم) The wood-cutter agreed (قبول کرد) and having unloaded the ass (نارِ حر را بر زمین نهاده) the price (بها) he asked (هنوز همه) Yusuf said thou yet all the woods (چوبها را) didst not give (تسویل ندادی) The pack-saddle of thy ass (پالانِ حر را), which of wood (ار چوب) is, thou must give (باید تسویل بدی) for that too (هم) is included in the transaction (داخل معامله هست) The wood-cutter amazed (سراپه) cried out (ناگ برآورد), that the pack-saddle of the ass, that is (یعنی) what (چه)? It can never be (هرگز نمی شود) The timber of the burning-wood (چوب هیرم) where (کجا) and the timber of the pack-saddle of the ass where Such bargain (بیع و مروت) not seen (ندیده) and not heard (نشنیده)! After many words (گفتگوی دراز) and high contention (مباحثهٔ فرار) that

barber oppressive (سکّار) both the load of the ass and the pack-saddle of the ass (هم بارِ خرّ و هم باغِ خرّ) seized (بگرفت) and the wood-cutter (چ) distressed (پهشام حال) and empty handed (دست بی) sent away (روان کرد) The wood-cutter before the Qazi ran (دوید) and against (بر) the barber complained (بشکایت برآورد) But (اما) the Qazi who one of the buyers of Yusuf was, did not give him justice (بنداد از نرسد) Then the wood-cutter near (بر) the chief Qazi (تاسی القضاة) went. He also (هم or نیز) a buyer of Yusuf was he did not pay any attention (هیچ التفاتی نکرد) The wood-cutter was not disheartened (= did not give up the contest) (از منقلب بر نرفت) but rather (بلکه) without losing a moment (بی لحظه بگذشت) near a scribe (نزد منرّی) ran, and a petition (مطلب) in the name of (بدین) the Khalifa caused to be written (نهیستاد) and on Friday (روز جمعه) at the time of Khalifa's going to the mosque (به) to (بالذات) himself (در دمّ تشریف بر می خلیفه) Khalifa's hand he gave (داد) The Khalifa's administering of justice and equity (دادی و عدالی خلیفه) being heard (شنیده) comes (آمد) and it was not long (بسی بر نیامد) that the wood-cutter (چ) to the presence (بعضیر) he called (فراخواند) The wood-cutter when to the presence of the Khalifa came, kneeling down (زانو زده) the ground of servitude (زمین خدمت) kissed (بدرسد) and respectfully (مؤدّب) hand upon the breast (دست بر سینه) awaiting the order of the Khalifa (منتظر حکم خلیفه) The Khalifa said O friend (لقاً) in this claim (دعوا) as to the wording (ای در مژ)

the right (حق) with (با) Yusuf and as to the signification (معناً) with thee is (توسبت) But as (چون) the commandments of (احکام) the law (شریعت) by word (کلمه) standing (قائم) and the knot of (عقد) sale (بیع) and buying (شری) with word current (جاری) becomes (می شود), then word in place of (به معنای) esteem (اعتبار) is ; and it is necessary (باید) the law may have its course (اجرا یابد) and agreements (شرط و پیمانی) to fulfilment (به اتمام) may reach (برسد) , otherwise (وگرنه) the commandments of the law (احکام شرع) without support (بی قرآم) and the affairs of the people (امور عامه) without order (بی نظام) becomes, and good faith of (اعتقاد) individuals (افراد و احاد) with one another (یکدیگر) does disappear (از میان بر می حیزد) , therefore (لهذا) the barber ought to keep all the woods that he has taken from thee (آنگاه) Then at that time (باید همه چربهایرا که از تو گرفته است ندارد) the Khalifa the wood-cutter (را) by his own side (در حود) called (خواند) and whispered a few words to him (سراغوشی) and the wood-cutter (را) cheerful (خرم) and satisfied (خرسند) he sent away (روا کرد)

NOTES.

80 Some of the phrases and idioms formed with the word 'دست' are (i) **دست** indigent, **دست** expertnees, victory, **دست** tyrant, **دست** a subject, subordinate, **دست** expert, **دست** ready at hand (ii) **دست** a tool, **دست** a voucher, **دست** victory, superiority, **دست** a bracelet, **دست** precipitately, **دست** indigent, **دست** signature, **دست** دارای

tyranny *دست در* power close at hand *دست زلف* hire, pay
 a pedlar *دست کار* an artificer *دستگاه* power a factory
 a factory of cheating and tricks *دستمال*
 handkerchief *دستمال گردن* neck-cloth *دست ماند* stock-in-trade
 wages *دست مزد* procurable (iii) *اگر دستش باشد* if it is
 possible for him, if he obtains it *دستم چه بر می آید* what can
 I do? *تو در دستگرفت هستی* thou art harking counsel very
 late *نشان دهید که* show yourselves at least sufficiently
 warned to

81 (a) The Imperative stem may sometime has the force
 of an *Agent* as *دزد* (a robber) from *دزدانی* to rob : or of the
Passive Participle, as *اشغال* (scattered) from *اشغال می* to scatter
 or more generally of the *Verbal Noun* as *سوز* (burning) from
سوزان to burn *شکب* (patience) from *دوام* to be patient *درد*
(distress) from *درد* to be distressed

(b) It may be used to form compound words (i) by
 connecting it with the Past Stem as *گفتگو* conversation *جستجو*
 search (ii) by annexing the Negative Imperative (*نهی*) of the
 same Verb as *تلاطم* tumult *تامل* hesitation (iii) by con-
 necting two Imperative Stems by *و* as *دوختن و دوختن* writhing
 food and raiment *خور و پوش* (iv) by connecting
 two Imperative Stems by an *الف* as *تلاطم و تلاطم* bustle, hurry (v) by
 annexing it to a Preposition or Adverb as *پیش کن* a present
آتش a *آتش* carpet (vi) by annexing it to a Noun or Pro-
 noun as *آتش افروز* fire-raising *دلخیز* heart-chitling
 concerted.

82 In modern Persian the *ی* of indefiniteness is sometimes added to the qualifying word, or to the *مصناف الیه*, as *اختلاف عظیمی* a great dis-agreement, *میل غریبی* a strange inclination, *آب حوض زاری* a provincial governor, *حاکم مملکتی* some water, *درد عری* a good physician, *کیم حرنی* an extraordinary pain, *شهرت و شان* *حرف حسابی* a word to be counted, *عظیمی* a great reputation and sensation

83 The particle *تا* is used—(i) to introduce a subordinate clause, expressing a hope or enquiry, as *بیم تا خدا ناری چه کند* let me see what God does with him, *بگو تا چه خواهی گفت* ask (him) what he wishes to say (ii) to denote a sudden event as *تا موش سر از سوراخ برآورد* the mouse raised its head out of the hole when suddenly the cat carried it away, *هم چنان بر سر تا روشنائی زور در گذشت* I continued thus upon my legs, when suddenly the light of day disappeared (iii) to signify a beginning, as *تا از تو جدا شدم بعدش بیگانه ام* I have become a stranger to myself since the time I was separated from thee (iv) to mark an end, as *تا چشم کار می کرد سیاه چادر بود* as far as the eye can reach, it was black with tents, *تا باستراباد رسید* the royal poet reached sound and safe as far as Astrabad, *از دیروز تا کنون هر چه است را کشیده ام* since yesterday till now I have borne the expenses of the horse (v) to show cause or purpose, as *تا از آنها مستعید شوم* he lent me his books that I might be benefited by them, *تا در خانه ملک اعزاء* I went to the entrance to the royal poet's house that I might find out what the news was, *که رگلاش*

برد he took up his cloak and cap in order to go out
 (vi) to denote the immediate compliance with an order or the
 realisation of the purpose in view as فرستاد باد منا را گفت تا فرس he told the chamberlain of the east wind and it
 immediately spread out the green carpet رخسار آمد تا در
 he applied remedies and in a
 short time my feet and limbs were restored (vii) to convey a
 warning as زبهار تا لڑ پست بام با همسایگان گفتگور سرزد نکند lest they hold conversation and communication over the roof
 with the neighbours (viii) to convey the meaning of *between*
 as گفتی تا کردم خیلی فرق دارد there is a good deal of difference
 between saying and doing فرس و در از زمین تا آسمان فرق است
 between these two there is a difference of heaven and earth
 (ix) to introduce Numerals before certain Nouns as صدان این جنگل
 In the midst of this jungle
 two hundred of my comrades are lying in wait نهی مراده در
 there are a couple of heavy chests in the cart تا صندوقی کُده است

84. (a) As an Adjective نال precedes the Substantive as
 شاید بطرف نال نه رفته باشد perhaps he has gone to such and such
 a village چه گفتی ترا در نال است what did he say to thee on
 such and such a matter? نال هم ؟ نال هم راست
 they will say Tarwardi is too a man who has done so and so

(b) As a Substantive it is applicable mostly to persons and
 is indeclinable, as کنی نال کنی نال کنی do some good, O so and so
 نال خرد را بنهال , the respected feelings of so and so ,
 نال کنی dated such and so such a one has hid herself

89 The Passive Participle (اسم مفعول) is used—(i) to form the Compound Tenses, and in the formation of the passive Verb in all its parts, as آمده است he has come, نوشته بود he had written, ساخته باشد he may have made, کشته شدن to be killed

(ii) in place of a Statical Participle (اسم حالیه) as a Predicative Adjective, as دویدند آمده ایگان the neighbours came running, کلاه را در گوشه یافتند they found him lying asleep, سیاه افتاده دیدم

I found the cap lying on the ground in a corner of the tent (iii) as the Conjunctive Past (عامی ماضی),

as نگاه در گوشه آسیا افتاده مردم را می فریاد then having set up for himself in this corner of Asia he has been cheating the people,

the chief wife, having pulled up her sleeve, was waiting for me with great impatience. (iv) as

a Noun Substantive, as در باب دیده و شنیده های خود به من اشارت نمود as regards things seen and heard 'by me I contented myself by only referring to them,

از آن کرده پشیمان شد he repented him of that deed; how can one sleeper

awake another? (v) as an Adjective, as در ناگفته سلطان است an uncaught thief is a king; دراز و درفته its courtyard

was dark, long, and unswept; حاکیده شب مانده an omelette remaining of the previous night, زن سرکرده the chief wife

(vi) as an Affix to form compounds, as جهان دیده experienced, صاحبزاده of good birth, noble, آزموده tried in war

90 List of compound Verbs (continued) (i) حاکه انداختن to establish, arrange, set in order, حاکه آوردن to fulfil (ii) جاروب کردن to sweep (iii) جاری ساختن to allow to flow, to start (iv) بجان

to be reduced to extremities جان گذاشتن to sacrifice one's
 life جان کنده to harrow the soul (v) جدا ساختن to separate
 (vi) گزارش رفتن to report back (vii) جلوس کسی رفتن to go before
 جمع شدن to stop (viii) جمع کردن to assemble collect
 to be reassured جمع رفتن to add up figures (ix) جنگ آوردن to
 wage war (x) جوش خوردن to solder به جوش آمدن to become
 heated or excited (xi) چاپ کردن to print چادر رفتن to pitch
 tents (xii) چاره رفتن to take siesta (xiv) چاره کار را جستن to seek
 a remedy in the matter (xv) قلیان چاق کردن to light the pipe
 or *shukla* (xvi) چراغ گزشتن to snuff the candle , چراغ گزشتن to put
 out the light (xvii) چوب را گزشتن to clean off dirt (xviii) چشم
 داشتن to hope چشم درختن to fix the eye on چشم رفتن to injure
 by the evil eye چشم برآوردن to close the eye to (xix) چغاق سر را
 کردن to cock a gun (xx) چوب خوردن to be beaten (xxi) چوهری
 شمردن to hold cheap : (xxii) حاضر رفتن to be present or ready
 حاضر کردن to prepare bring (xxiii) حال آمدن to come to oneself :
 (xxiv) حالی شدن to become clear حالی کردن to make clear or
 present to the mind of another : (xxv) حرام کردن to make unlawful ,
 حرف رفتن to speak حرف رفتن to be at the word of obey :
 حرف رفتن to speak nonsense به حرف رفتن to be at the word of obey :
 (xxvi) حساب آوردن to treat with consideration حساب آوردن to
 pay attention, take into account (xxvii) حق کردن to enjoy
 (xxviii) حق کردن to protect (xxix) حق داشتن to have a right :
 (xxx) حکم رفتن to govern (xxxi) حاجت را گزشتن to beg leave
 to go (xxxii) حمله کردن to have patience, contain oneself.

11. Animals of Arabia

Arabia, in the opinion of the naturalist, is the genuine and original country of THE HORSE, the climate is most propitious, not indeed to the size, but to the spirit and swiftness, of that generous animal. The merit of the Barb, the Spanish, and the English breed, is derived from a mixture of Arabian blood. The Beduins preserve, with superstitious care, the honours and the memory of the purest race, the males are sold at a high price, but the females are seldom alienated, and the birth of a noble foal is esteemed, among the tribes, as a subject of joy and mutual congratulation. These horses are educated in the tents, among the children of the Arabs, with a tender familiarity, which trains them in the habits of gentleness and attachment. They are accustomed only to walk and gallop, their sensations are not blunted by the incessant abuse of the spur and the whip, their powers are reserved for the moments of flight and pursuit, but no sooner do they feel the touch of the hand or the stirrup, than they dart away with the swiftness of the wind, and if their rider be dismounted in the rapid career, they instantly stop till he has recovered his seat. In the sands of Africa and Arabia, THE CAMEL is a sacred and precious gift. That strong and patient beast can perform, without eating and drinking, a journey of several days. The larger breed of camels is capable of transporting the weight of a thousand pounds, and the dromedary, of a lighter and more active frame, out-strips the fleetest courser in the race. Alive or dead, almost every part of the camel is serviceable to man, her milk is plentiful and nutritious, the young and tender flesh has the taste of veal, a valuable salt is extracted from the urine, the dung supplies the deficiency of fuel, and the long hair, which falls each year and is renewed, is coarsely manufactured into the garments, the furniture, and the tents of the Beduins.

Those who (علم) with (ار) the science of animals (آنانکه) have (دارند) a connexion (سرشته) are upon it (برآند) that for the horse (اسب را) birth-place (مرلد) genuine (اصلي) and home (زاد بوم) original (حقيقي) Arabia (عربستان) is, because (آ ب و هوائي آن ولايت) the climate of that country (حد)

upon the spirit (**روح**) and swiftness of (**تدری**) that noble animal (**آب حیاتی**) an effect (**اثری**) has (**دارد**) than all (**از همه**) more propitious (**موانی**), although (**اگرچه**) indeed (**نه چنان**) upon its size (**برجامش**) not so (**می توان**) The merit that (**برای**) for the breed of the horses of Africa or Spain or England (**نسل اسبانی افریقا یا اسپانیا یا انگلستان**) obtainable (**حاصل**) is the stock thereof (**ماده آب**) mixture of Arabian blood (**خلط لزه قاری**) is The Beduins (**بدوین**) the pedigree of (**نسب**) the blood horse (**اسب اصل**) memorising (**به خاطر آوردن**) for (**برای**) preserving of their honours (**تکاه داشتن امتیاز نسل آنها**) an attention (**افشامی**) bordering on superstition (**معروف به تعصب**) make use of (**بکار می برند**) The male (**نر**) at a high price (**بمنه خطیری**) they sell (**می فروشند**) but seldom (**کمتر**) it is (**می باشد**) that the female (**ماده**) they alienate (**فروخته می دهند**) Among the tribes (**مابین قبائل**) the birth of a noble foal (**پیدایش نرگه اسبی**) the cause of (**سبب**) joy and mutual congratulation (**شادمانی و مبارکبادی یکدیگر**) becomes (**می گردد**) The horses in the tents of the tribe (**چاهرهای قبیله**) in the company of the children of the Arabs (**چندین**) familiarity (**با**) with (**در - به همراهی ایرانیان**) and tenderness (**شفقت**) training (**تربیت**) they obtain (**خواری**) that the habit of gentleness and attachment (**چالشی**) occupier (**مطلب**) in their disposition (**ملاست و معیت**) becomes Them (**استان**) only (**معنی**) in (**با**) walking and galloping (**قدم و سرشلو رفتن**) habit (**ماده**) they give (**می دهند**) and with (**با**) untimely (**بیگاه**) using of the spur

and nutritious (گوشهٔ ملائم) is and the tender flesh of (ملائم گشته) the young camels (شتر بچه‌ها or شترها) like veal (نیک بیس) From its urine (از ادر آن) a valuable salt (گساده) they extract (بر می‌کشند) and its dung (پسک آن) supplies the deficiency of fuel (تقصیر هضم را تکافی می‌نماید) and from its long hair (از پشم دراز آن) which each year (هر سال) falls (بار دیگر بر می‌خورد) the Beduins their garment and furniture and tents (همه را اسباب و چادرهای خود) they manufacture (می‌سازند)

NOTES

83 Some of the phrases and idioms formed with the word سر are (i) دکاندار سرایانم را تریسید the shop-keeper stared me from head to foot (ii) سرآمد الزلی prominent among contemporaries : (iii) می‌گرد do you know Turkish ? (iv) آمدند سر من you fell upon me (v) به سر من مریستی you set (him) at me (vi) رها کرد he has left us (vii) سرعام at the evening meal (viii) سرلها at breakfast time (ix) در سر دو سال at the end of two years : (x) سر و برگ means of subsistence (xi) سر وقت a convenient time

84. (a) Noun Clauses expressing that something is or should be may be illustrated thus : (i) گفت با دروغی من he said, (that) he had (lit. has) something to say to me (ii) ندیدم که غرض no one says that his butter milk is sour (iii) دیدم که غرض I saw that he made no mystery of his knowledge (iv) ندیدم که غرض I found, (that) under the circumstances there was (lit. is) no opportunity of a talk (v) ندیدم که غرض

tory words, may be illustrated thus *من ندانم چرا جواب نداد* I do not know why he did not answer *من ندانم آیا مرده است یا زنده* we do not know whether he is alive or dead *کسی نمی داند که احوال کار چگونه باشد* no one knows how the matter will end *بهر برادر شما ننشستیم آنرا به* see how much unmindful of you your nephew Timur Apa is *ما چه شد کار سام بکجا رسید* we have not understood what has happened nor how matters have gone with them *من ندانم چه کنم* I don't know what I should do *من ندانم با چه زبان سحر اعلیٰ و اعلا را کنم* I do not know how shall I express my gratitude for the kindness and favour he shows me.

85 The paces of the horse are expressed by—(۱) *قدم رفتن* to walk (۲) *لنگ رفتن* to trot (۳) *ترنه رفتن* to amble (۴) *سر رفتن* to gallop (۵) *سر رفتن* to gallop.

86. Time till when is expressed by *تا* till as *تا این حال شنیده نشده است* U this has not been heard in Persia till now

من در گوشه ای ایستادم تا عیال و هائیرین کردند I stood in a corner till the noise and out-cry of the people of the caravan had subsided *تا آنکه من او را نکشیم و بخت آرام نمی گیرد دل مردم هم بجا نمی آید* till I have not killed him the province will get no rest, and my mind too cannot settle down *بیست سال است که ما این کار را داریم* it is twenty years that we have seen this ass in his possession

87 Sometimes the Plural conveys the idea of many or excess as *در آن وقت که او را بدلقه از ترسانه برد* during an excessively long space of time he had shaved him to his heart's satisfaction *بعد از اظهار شادمانی* after an enthusiastic expression

of excessive transports on his part , سالها سرداي آن در دماغ مي پيچتم ,
for many years my brain was filled up with this idea , رنگها پرید ,
colours of many were paled, and the biles of many
were rent asunder

88 Modern Persian admits of adding the plural termina-
tion to the end of *gentive phrases* which have lost their connect-
ing *izāfat* , as from بچه سگها we have بچه سگان or سگان 'puppies' ,
from سبزه کباب we have سبزه کبابها 'spitted kabobs' , from تخم مرغ we have تخم مرغها 'eggs' , from بچه گربه we have بچه گربهها 'kittens' ,
and from شاگرد آه‌پرا we have شاگرد آه‌پراها 'scullions'

89 The Particles expressing *comparison* are—(۱) چو or
ار شده , حانه اش دانه‌هاي كندم چو شهاب ثابت ار , as چو دین and همچو - چو
در پای آن کوه چو دانه , from the roof of his house grains of wheat, like
glittering stars from heavens, poured down , آب بود بصفا چو رن ارق قاره رویا گلدار و بعلاب چو سمن شکرلای
at the foot of that mountain there was a spring of
water, in purity like the countenance of the fresh-faced and
rosy-cheeked, and in sweetness like the words of the honey-
lipped and sweet-speaking , in bulk چو میل و نه چو شیر ,
like an elephant, and in attack like a lion , she همچو اندیشم رود شود ,
will become yellow like silk , هرگز نه ایران را چینی شاهي و نه هرگز شاه ,
never has there been in Persia a King
like this , and never has the King of Persia had a physician like
this , as ماسد و آه‌پرا , ماسد (۱۱) and ماسد ,
the armed guards like young partridges dispersed
themselves in all directions , هر روز پاره‌پاره اي يخ زياد ماسد كره ار مال ,

91 In a Conditional Sentence, referring to Present or Future time, when the statement made in the Principal Clause is *conditional* or *suppositional*, then (i) an Aorist in the Conditional Clause may be followed by an Aorist or Future in the Principal Clause, as اگر کم شود تارانش دهم if it were lost, I should compensate for it, اگر همه یاد کم حرد کتابی باشد if I were to mention them all, they would themselves be a book, اگر این کار آن طوری که می گویم سرنگیزد حر اینکه پول زیادی گیرم خواهد افتاد در شهر شهر اگر این کار آن طوری که می گویم سرنگیزد حر اینکه پول زیادی گیرم خواهد افتاد در شهر شهر I say, in addition to my getting more money, my renown in the town will reach the highest heavens (ii) or a Past in the Conditional Clause may be followed by an Aorist or Present (both in a future sense) in the Principal Clause, as اگر برادر آمد اگر می گویم اگر می رسد if my brother comes (lit came) I will tell him, اگر می تواند اگر می رسد if it is possible, we will postpone the woman's statement till after the witnesses, اگر نتواند اگر می رسد if fortune attend thee, whatever thou bringest thou must share equally with me (iii) or a Past (or Past Imperfect) in both the Clauses, as اگر رفتی حاشا سلامتی بودی و اگر حقتی بودی اگر هر کس پاره از کار خود نر می داشتی و چنانچه هست اگر هر کس پاره از کار خود نر می داشتی و چنانچه هست if each man were to lift up the veil that hideth his own action, and show himself as he really is, then it would be known what the world in fact is and what the men of the world are ! (iv) or an Aorist in the

Conditional Clause may be followed by an Imperative in the Principal Clause as *اگر مرا در هر وقت بخواهد بمردم بگویم* if I should die at any time *بگو به او که مرا بگویم* give it to my lawful heir *اگر تو مرا بگویم* if thou pity not thyself *بگو به او که مرا بگویم* have compassion on thy father and mother

92 When the condition expressed in the Conditional Clause refers to Past time the Past Imperfect or the Conditional Past is used in both clauses (implying that the antecedent condition is unfulfilled) as *اگر من نمی دیدم که او مرا می کشد* if she had not opened her eyes I would never have withdrawn my gaze from her *اگر من نمی دیدم که او مرا می کشد* if there were no dying in the case how the Persians would have fought *اگر من نمی دیدم که او مرا می کشد* if I had possessed half the inventions of the darvish Safar I should have been already packing up my things in these trunks *اگر من نمی دیدم که او مرا می کشد* if I had performed those duties which I know, I would have been virtuous and pious *اگر من نمی دیدم که او مرا می کشد* if it had not been thus (ordained) he would not have changed dress with me.

93 Sometimes in familiar conversation the *اگر* of the Conditional Clause may be omitted as *او مرا بگویم* she is inclined, I will marry her *او مرا بگویم* if thou turnest back thy foot, I will empty this gun into thy heart ; *او مرا بگویم* do not hold back your hand from whatever it can

(xxxvi) دل پیدا کردن to take courage , دلداري کردن to console , دل را دلخواه یافتن to rejoice , راه دلخواه یافتن to capture hearts , دل به آسودن to get peace of mind . (xxxvii) دم برآوردن to draw a breath , دم بردن to boast , دم در کشیدن to hold one's breath . (xxxviii) دمار از روزگار کسی برآوردن to seek the destruction of or exterminate anyone , (xxxix) دنیا فروختن to sell the next world for this, to be dishonest for the sake of worldly gain

12 The Barber of Baghddad —II.

A few days afterwards the wood-cutter applied himself to the barber, as if nothing had happened between them, requesting that he and a companion of his from the country might enjoy the dexterity of his hand, and the price, for which both operations were to be performed, was settled. When the wood-cutter's head had been properly shaved, Yusuf asked where his companion was. "He is standing just outside," said the wood-cutter, "he shall come in at once." Accordingly he went out and led in his donkey by the halter. "This is my companion," said he, "shave him." "Shave *him*!" exclaimed the barber in a rage, "is it not enough that I should degrade myself by touching *you*? Must I be further insulted by your asking me to shave your donkey? Away with you, or I'll send you both to hell", and forthwith he drove them out of his shop. The wood-cutter immediately went to the Khalifa and told him what had happened. "Bring Yusuf and his razors to me this instant," exclaimed the Khalifa to one of his officers, and in the course of a few minutes the barber stood before him. "Why do you refuse to shave this man's companion?" said the Khalifa to the barber, "was not that your agreement?" Yusuf, kissing the ground, answered "It is true, O Commander of the Faithful that such was our agreement, but who ever made a companion of a donkey before?" "True enough," said the Khalifa, "but who ever thought of insisting upon a pack-saddle being included in a load of wood? No, no, it is the wood-cutter's turn now. Shave his donkey immediately, or you know the consequences." So the barber was compelled

to prepare a great quantity of soap, to lather the beast from head to foot, and to shave it in the presence of the Khalifa and of the whole court, whilst he was jeered at and mocked by the by-standers. The poor wood-cutter was then dismissed with an appropriate present of money and all Baghdad resounded with the story and celebrated the justice of the Khalifa.

A few days afterwards (بعد از چندی) the wood-cutter like a person who (مانند کسیکه) might not have any expostulation and annoyance with the barber (هیچ نغارش و سر آری با دلقی ندیده) to his shop came, saying that (که) well (خوب) O master barber (استاد دلقی), now (الان) I and one of my companions (من و یارم) from (از) the country (اطراف) we wish (می خواهیم) the pleasure of thy mastery and dexterity (لذت استغنی و مهارت تو) we may perceive (دریافتیم) Our head (سر) for how much (بهیچ) wilt thou shave (بترشی)? Yusuf unmindful (بی خیال) with him in settling the price for both operations (بطی نزد فرد و عمل) arose (پاکی) When the wood-cutter's head clean and neat (پاک و زیاده) was shaved (تراشیده شد) Yusuf asked (پرسید) that thy companion (رفیق) where (کجاست)? The wood-cutter said, here (اینجا) just outside the door (درِ بیرون) standing (ایستاده) he is at once (فوری) I am bringing him (می آورم) accordingly (پس) from the shop he came out (بیرون آمد) and the halter of the donkey (اسرار خرو) having taken hold of (گرفته) him into the shop (بدقی) he pulled (کشید), saying that (که) here (اینجا) my companion (رفیق) come (بیا), his head (سر) shave (بتراش). Yusuf got angry (برافشید), saying that am I to shave his head or what (سرش را بتراشم یعنی چه)? The head of

one like thee (سر مثلِ تری) to shave (تراشیدی) for me not enough was (کم بود) that I must shave the head of thy ass also (کم شو) or (ناید سرِ حُرَب را هم نتراشم) thee (ترا) with this little ass (تا این حُرَب) to the pit of hell (دژگ) I will send (می فرستم) This he said (گفت) and the wood-cutter (را) out of (از) the shop he drove (برد) The wood-cutter immediately (فی الحال) to the Khalifa went and what had happened (چه رنگی را) he told (عرض نمود) The Khalifa one of his officers (سرهنگانِ حُرَد را) ordered (فرمود) that (تا) Yusuf (را) with his shaving requisites (تا اسباب) soon (زود) they brought (بیاوردند) The Khalifa turned towards him (رُویِ در نمود) saying that why (چرا) the head of the companion of this man (مرد) didst thou not shave (نپوشیدی) Yet (مگر) thy agreement (قرار تو) for shaving of (نپوشیدی) two head has not been (ندیده است) Yusuf the ground of service (زمینِ خدمت) kissed (بوسید) saying that O Commander of the Faithful (امیرالمؤمنین) true (راست) it is that our engagement (قرار ما) such (همچو) has been (بوده) but till now (تا کنون) the ass the companion of man (انسان) where (کجا) has been (ندیده است) ? The Khalifa said it is true enough (درست را) but till now the pack-saddle where part of fire-wood (حَزْریِ هیرم) have been (ندیده است) No, no (نه، نه) , now (حالا) the turn (نوبت) with (به) the wood-cutter is So the head of his ass (سرِ حُرَش را) thou must immediately shave (ناید فی الحال تراشی) , otherwise (ورنه) thy punishment (سزایِ حُریش) thou shalt see (حواشی دید) So the barber

from fulfilling the agreement (یا اعلیٰ معاهده) having seen no escape (یا هیچ گدای نداشت) with a great number of sons (یا پسران بسیار) in the presence of (در حضور) the Khalifa and all of the relations and courtiers (یا سار حصار و اصحاب) with their cry and mocking (یا سر داد و استیلائی) the Khalifa (یا خلیفه) tall (یا بلند) he shaved (یا تراشید). The Khalifa the wood-cutter (یا خلیفه چوب‌بر) suitable to his condition (یا متناسب به حال او) and the renown of the Khalifa (یا شهرت خلیفه) and the renown of the Khalifa (یا شهرت خلیفه) the Khalifa throughout Baghdad (یا خلیفه در تمام بغداد) surrounded (یا احاطه نمود).

NOTES

95 (a) چند as an Interrogative Particle may be used for both animate and inanimate objects without a following Substantive as چند کس می‌کشد say how many thou canst kill? چند ماهه چقدر می‌دهی how much (or what) monthly wages hast thou? خوب ای حرفی چقدر بدی well what will you give?

(b) As an Indefinite Numeral Adjective چند may either precede or follow a Substantive in which case the Substantive must have the تکرار یای annexed to it but in both cases the Substantive is generally used in the singular number as می‌خواهم چند کلمه بگویم I will say a few words ایستادند و فریاد کردند some of the marglens saw this from a distance , بعد از آنکه از دور مشاهده نمودند after having let off several whiff from his pipe he turned towards the head-man

Sometimes, however, in modern Persian it may follow a plural noun, as *من شاهدہای چند دارم* I have several witnesses, *او ادعای چند می کند کہ تا حال کسی در ایران ندیده و شنیده است* he pretends to the knowledge of several things, which no one in Persia has yet heard of or seen.

(c) *چندی* more commonly occurs in the sense of 'a short time, a few days, for sometime', as *چندی از مریم بی خبر در آخر شنیدم* having no information of Mariam for sometime at length I heard that she was at Erivan in the seraglio of the Sardar, *بیابان ما را پدرم تا چندی پیش از این در کرههایی* our fore-fathers and my father till a short time before this lived encamped in the mountains of Kurdistan, *چندی بعد از این عزم طهران کردم* a few days afterwards I started for Tehran

(d) It may be formed into compounds such as *چندان - چندی*, as *چندان و چرا گفتی* why did you tell so many lies? *آن هم چندان پیداش نیست* that also is not so palpable, *چندان تازگی ندارد* it has no such novelty, *مرور و پدید آمدن چندی ساعر گلگون* after having sung so many melodious songs and having measured so many cups of rosy wine, the purse became void of verse and the bottle of wine, *چندان آنکه تر مرغ آه می گوارد تر نقره و طلا می گزاري* you can digest as much silver and gold as an ostrich can digest iron, *هرچند بعمارت ایشان کوشی و بخرانی تو می کوشد* in spite of thy trying to contribute to their prosperity, they would endeavour to ruin thee

(c) It may also be used idiomatically *بگاستنکه از حد و* as *چو وی خبر نداشتند ساسی و افراسیابی ی مروج* he made himself out to be a Sam or an Afrasiyab before those who did not know his real character *مروند ا حد ح حدانی لبرد* my son it was not much of a service *بی ۴ م حد و وروج آن سخت مرنند لفلیم* without ascertaining its real nature I concealed it tight under my arm-pit.

97 (a) کس و سړي as declinable (کسانه and کسي) کس (a) 97
do not know there is no one in the house کس مېرمن
wound the heart of anyone کس مېرمن
in Tiflis or other cities no one knows me کس مېرمن
I will never again be a highway man کس مېرمن
nor rob any one کس مېرمن

(b) *کس* is also used in the sense of *a person of worth* consequence to which is opposed *کسکی* *a nobody* as *کسکی* *نہیں* *a worth-less person will not, by education, become a person of worth* *کسکی* *نہیں* *noble and plebeian high and low every body*

(c) It forms the Compound Relatives **کسانیکه** and **کسانیکه** as
 مگر لمي سربد **کسانیکه** give to whom-so-ever you wish **کسانیکه** بي خواهي بده
 کسانیکه نرتي و دلکي نمي کلد و صنعت و تجارت سفل اولد چه قدر آسوده
 ۲ **کسانیکه** do you not hear how those, who do not rob
 nor commit crime and are employed in trade and commerce
 lead happy and contented lives?

98 The idiomatic uses of the word شکر (sugar) are
(i) شکر حلاوت a sweet smile (ii) شکر آبی a falling out coolness

between friends ; (iii) شکر ناز raining sweet, mellifluous , (iv) شکر خواب a sweet sleep , (v) شکر ز طرب tears of joy , (vi) شکر لame some-what lame

99 مامی احتمالی (the Past of Probability) is used (۱) to denote a *conviction* in the mind of the speaker as to the occurrence of a Past event , as در نعمتاید اریں مزده چه قدر ناید حرسد conceive how great must have been my joy on hearing these glad tidings , لهذا انا ناید تي مزده نأشد therefore he must have been dead necessarily , خلاصه بقول ار هر صفتي كه ناید انا in short according to his assertion it had every quality that a horse ought not to have (ii) to denote the *probability* of an event having occurred , as هیچ نرמיד بدوم كه در ري نيكي ار عراق زمينيان نرحوم كه سرگذشت خود را چنانچه ناید نوشته نأشد I was quite sanguine that some day or other I would meet with a native of the East who might have written out his own story properly , شاه حواء بود كه تا مرگش از ار اردو ريت قابل نزار the king had wished that till his return from the camp Zainab might be made fit to be brought to his presence , (iii) to denote the *possibility* of an event having occurred , as حكيم چوب حورده نأشد the physician might have been flogged , چاره درد من دیدار كي انا كه از ايران آمده نأشد the remedy for my pain is a sight of the person who might have come from Persia . (iv) to signify an *indirect* or *implied condition* , as هر كه اریں every one who might have on his person such a talisman is invulnerable , كارهاييكه عادي نأيد - كي شده نأشد معال است كه ار دهی ار ديروز رد it is impos-

sible that the deeds which might have become habitual to a person be eradicated from his nature, (v) in Conditional Sentences where the Conditional Clause deals with something *improbable* or *uncertain* as اگر رفتند باحد خبریسی باغور فرستاده باشد if he should really have gone, he would have sent word to the Consul.

100. The Vocative is formed (i) by prefixing ای to the Nominative, as ای مردان بکوشید O men! make an effort or (ii) by affixing an ای to it, as خدا جانس بگشاید O God! take away his life بیا سر را بهار بهار O nightingale! bring good tidings of the Spring or (iii) by simply using the Nominative as سالی را کعبه را گزیند Sali! take the path of the Kaaba of Divine favour, اگر چه ای نقد نکلید بیبرده رحمت, friend! the real fact is this that unless you have money in cash do not disturb yourselves for nothing

101. The uses of the Passive Construction which is comparatively rare in Persian may be illustrated thus (i) کم مانده بود که کارش ساخته شد little had remained that his work (or life) would have been finished اگر می رانم شاید کشته می شدم if I had gone, perhaps I would have been killed به فصل صدقه را حدائقه راجع شده نه I described the details of the occurrence not as it had really happened but rather as it had been (already) told (ii) گرفته اند از دست کوبیده می شود چرا باید بداندای رحمتی (ii) why must one take the trouble to apply the teeth to a knot which could be opened by the hand? آبی باشد از جانب درخت آبی that must be supplied by (or on the part of) the

(ii) to represent the Accusative or the Dative case یکی از او
 one of her rivals has administered poison to her یکی از رقیبات او زهر داد
 I saw her in the dress of an Armenian در لباس ارمنی دیدم
 I found her to be the best of women (iii) as
 an affix to the Imperative to form Verbal nouns بفرست
 charity آسانس case آرایش adornment سوزش burning and
 endeavour کوشش

105 **ایک** is a strengthened form of the demonstrative **اس** by suffixing **ک** to it and means 'lo! here (15) or here (18) or behold this' (13) &c. as **ایک میں آگ** (1) behold, I am that dog **ایک اس فرشتہ پر مقلد مسٹرینی** behold this angel is the son of so and so of Qamshalaui (11) **ایک شرح حال علی العمیر** (11) this is a statement of things in general **ایک سرگزشت** **ی** this is my story **ایک سب فرشتانی** **ی** this is the cause of sending me **ایک رحمت آگس کہ با اعتقاد خود میل کنی** this is the time when thou shouldst act according to thy belief (11) **ایک میں را ایک او** (11) here am I and here is she.

106 The uses of the particle *وگرنه* may be illustrated thus
 اگر دهان داری برآر وگرنه چشم بهیچ و بصیر بکس نیست If you have the power
 enjoy it, otherwise give it up and try to be patient
 حقیقتی خوب است که با شخصی مطابق باشد وگرنه چه فایده از آن truth is
 an excellent thing when it suits one's purpose otherwise of what
 use is it?
 تاریکی شب هم بفریاد رسد وگرنه باغی رنگ و بوست باچگی و تاریکی the darkness of the night also helped me,
 otherwise the paling of my countenance, my precipitation and
 anxiety would have endangered me.

107. (a) The letter ک as a Diminutive Suffix is applicable to both animate and inanimate objects , as این دختر بدقماش نیست this girl is not a bad bit of stuff (*familiarity*) , میمون حابری the monkey is a disgusting creature (*contempt*) , مگر این does this wonderful goat of yours perform any magic (*surprise*) ? چند ار اں تصدیقهای هرره نه بچهها یاد داده است he has taught the boys some of these low vulgar songs (*contempt*) , I سوادکی پیدا کردم I acquired a little education (*small amount*)

(b) It may also be added to Adjectives , as شیرین sweetish , کمتر a little less , آن طرف تر a little more that way , مرتکب a little higher , مُرد حمام را ددک دادم I paid rather a good sum to the manager of the bath.

108 (a) In Persian the Direct form of Narration is more commonly used , but in connection with Verbs of 'ordering' the Indirect form is preferred to the Direct , as instead of saying پادشاه فرمود تا علام را بدریا بیدار (the King ordered, saying, 'throw the slave into the sea') we should say پادشاه فرمود تا علام را بدریا بیدارد the king ordered to throw the slave into the sea

(b) Further instances of the use of the Indirect form of Narration are (i) چو بیاد بیک درم نعرشده (۱) he swore an oath that when he should find it he would sell it for a diram , (ii) باید اقرار کنی قاحری thou must confess that thou art a merchant , (iii) ار سگ کمتر می گوید they say that I am less than a dog , (iv) یکی از آن میاں مسلح که ار ، تگای حکیم شاهم one

among them recognised me as one of the dependants of the King's physician

109. The uses of *مگر* as an Interrogative particle may be illustrated thus (i) *مگر ای چوین* are you gone mad? (ii) *آیا در همه اوقات ما مگر هست* is there any such honourable youth like him, and so true in what he says in all our village? (iii) *مگر لعل باد سرمی شکست* will a little extra morsel break your head? (iv) *مگر کز آن منظره آمد* does it appear to be dear to you? (v) *مگر ای جوان* are you not young men? (vi) *مگر ای من* am I not a Musliman like you? (vii) *آیا شنیده ای* hast thou not heard this verse of Hafiz? (viii) *مگر ای من* don't you know how self-willed he is?

110. List of Compound Verbs (continued) (i) *فراموش شدن* to be obliterated from memory (ii) *را به یاد آوردن* to speak the truth (iii) *راضی کردن* to satisfy *راضی شدن* to be satisfied (iv) *را به اتمام رسانیدن* to set out *را به راه انداختن* to set going *را به مدیریت کردن* to manage *را به پیروی کردن* to pursue one's journey *را به اعتراف کردن* to admit *را به راه رفتن* to walk *را به سرقت کردن* to commit high-way robbery *را به راهنمایی کردن* to point out the road to guide (v) *را به سپردن* to consign refer, appeal to (vi) *را به رحم کردن* to have pity on (vii) *را به مرگ دادن* to die (viii) *را به جایی کسیدن* to remove to a place (ix) *را به رد کردن* to reject *را به رد شدن* to be rejected (x) *را به آزادی کردن* to liberate, set free (xi) *را به رشوت گرفتن* to take a bribe (xii) *را به نوشتن* to write (xiii) *را به فرار کردن* to run away (*horse*): (xiv) *را به زرد شدن* to grow pale (xv) *را به دیگر نظر کردن* to wear another aspect (*business*)

to feign (xv) رجا داشتن to allow, sanction (xvi) رجا داشتن to be current (xvii) رجا شدن to be made public , رجا کشیدن to frown , رجا کردن to desert (xviii) رجا گرفتن to fast , رجا خوردن to avoid fasting (xix) رجا روشن کردن to light up, render clear (xx) رجا کردن to release (xxi) رجا دادن to give in pledge (xxii) رجا بریدن to tear into pieces (xxiii) رجا خوردن to accept as one's due (xxiv) رجا انداختن to apply leeches (xxv) رجا شده شدن to be born (xxvi) رجا دادن to promise , رجا آوردن to speak, say , رجا کردن to open one's mouth, speak (*polite*) , رجا گرفتن to stammer , رجا گرفتن to hold one's tongue (xxvii) رجا دادن to give trouble , رجا کشیدن to take trouble (xxviii) رجا کردن to throw down (xxix) رجا خواستی to wish to marry , رجا گرفتن to marry (xxx) رجا زنده کردن to animate, enliven , رجا زنده گشتن to revive, come to life (xxxi) رجا زنده کشیدن to howl (*jackal*) (xxxii) رجا زدن to hit hard , رجا زدن to force , رجا گرفتن to seize by force (xxxiii) رجا زدن to excell, surpass , رجا گرفتن to take precedence of , to anticipate (xxxiv) رجا انداختن to submit (xxxv) سر آف to listen with absorbing attention (xxxvi) سر رفتن to go to the lavatory (*polite*) , سر آف شدن to be utterly confused , سر برداشتن to raise the head, to rebel (xxxvii) سر برداشتن to happen, occur , سر پائیدن to hang down the head , سر بردادن to let loose, to disobey (xxxviii) سر بردادن to discharge (*a fire arm*) , سر بردادن to be in a rage , سر بردادن to be ashamed , سر بردادن to bow the head (xxxix) سر بردادن to keep to one's word , سر بردادن to put on the head (*hat*) , سر بردادن to begin at the beginning (xl) سر بردادن to accom-

plish سرورز کردن to be angry at, rebuke (xxxvi) سر از لای
 سرا کردن (xxxvii) to lift up the veil from an affair کار بر داشتی
 to freeze (xxxviii) سکه زدن to strike coins (xxxix) سر کردن
 to stipulate سر در داغ داشتن to entertain desire for a thing
 (lx) سرگند کردن to take an oath سرگند دادن to vow (lxi)
 شدن to become black, to be afflicted (lxii) سر کردن to go for
 a promenade, to go on (foot) سر آمدن to be tired disgusted
 (lxiii) سده سر کردن to stand in the foremost ranks without
 flinching سده گزیدن to be happy

13. Socrates—I

Socrates was born at Athens 498 years before Christ. He received the best education which an Athenian could obtain. He first learnt sculpture, in which he acquired some reputation. He then served his country as a soldier according to the duty of all Athenian citizens. He displayed much fortitude and valour in all the expeditions in which he was engaged. He was as brave as a Senator as he had been as a soldier. He possessed that high moral courage which can brave not only death but adverse opinion. He could defy a tyrant as well as a tyrannical mob. When the admirals were tried after the battle of Arginusæ, for not having rescued the bodies of the slain, Socrates stood alone in defending them. The mob were furious. He was dismissed from the council, and the admirals were condemned. Socrates then devoted himself to teaching. He stood in the market places, entered the workshops, and visited the schools, in order to teach the people his ideas respecting the scope and value of human speculation and action. He insisted upon moral conduct as alone guiding man to happiness here and hereafter. Socrates went about teaching. Wise men and pupils followed him. Aristippus offered him a large sum of money but the offer was at once declined. Socrates did not teach for money but to propagate wisdom. He declared that the highest reward he could enjoy was to see mankind benefited by his labours. He was of opinion that the only valuable

philosophy is that which teaches us our moral duties and religious hopes

Four hundred (چهار صد) and sixty (شصت) and eight (هشت) year (سال) before (قبل از) the birth of (ولادت) Christ (عیسای) Socrates (سقراط) in the city of Athens (شهر آتنیه) was born (تعلیم و تربیتی), and an education and training (را), that during that time (در آن زمان) for the Athenians (اهل آتنیه) possible (ممکن) was, in the highest degree (بدرجۀ اولی) obtained (یافت) First (اول) the art of (صنعت) sculpture (نقاشی) he learnt (یادگرفت) till (تا) in that some reputation (شهرت) he acquired (حاصل کرد) 'Then (بعد از آن) as a soldier (به حیثیت سربازی) which one of the bounden duties of (یکی از تکلیفهای لازمی) every one of the people of Athens (همۀ اهل آتنیه) was, in the service of his own Government (بعد از دولت خود) connected (متصل) he became (در هر یک) and in every one of the battles in which (کسب) happened (شرکتش) in that (در آن) his participation (در داد و ستد شجاعانه) the dues of fortitude and valour (اتفاق افتاد) he gave (داد) , and when he was given a place among the senators (در سلسلۀ ارکان مشرب داخل شد) the same (همان) intrepidity (دلیری) and zeal (عزیز را) he made use of (چنان) possessed (چون) because (جه) man (مردی) was so (نکار برد) of constancy (اولوالعزم) and full of courage (پر همت) that not only (نه تنها) from death but (بلکه) from adverse opinion (رائی مخالف) also (هم) a fear (ناکی) he used not to have (نداشتی) and against (بر) the actions of every oppressor

(خواه از) whether he be a single individual (اگرچه هر ریشی) (شخصی باشد) or a numerous mob (خواه انبوهی عظیم) the power of resistance (تأیی مقاومت) he used to bring forward (ماری) Such as (چنانچه) at the time when (و آنکه) after (بعد از) the battle of Arginusae (جنگ ارگینس) the admirals (بیا) for the crime of leaving behind the dead bodies of the slain (جرم ترک کردن لاشهای غرق) they were unkind (نیک و نیک) pleased for them (نیک و نیک) Socrates all alone (یا مراعات می کردند) mob of the common people (با) so that (برای این که) furious (اندرهی از مردم اخلاص) he coming (بعد) at length (آهرا) Socrates (با) from the council (مجلس) they dismissed (معزل ساختند) and upon (بر) the admirals they condemned (عقوبت کردند) Then (پس) at that time (آنکه) Socrates in teaching and guiding of the people (بمعلم و هدایت این) became engaged (مستغرق شد) In the market places (بازارها) he would stand (باستانی) and inside the workshops (دری کارخانه ها) he would go (رفت) and to the schools (در) he would frequent (آمد و شد رفتی) so that the questions of the limits of the speculations and actions of men (و مسائل حدود تفکرات و عملیات انسانی) and their results and uses (و نتایج و فواید آنها) according to his own idea and belief (به مردمی) he might teach (با تاکید کند) and with most decided injunction (می گفت) he used to say (می گفت) for happiness here and hereafter (خوشحالی و بهزیستی) except (مگر) moral conduct (= holy living and continence) there is no other way

(هدیات کنان) Socrates teaching (هیچ طریقی دیگر نیست) about (در زمانی نمود) and men of wisdom (اربابِ حرد) and pupils (در پی او می رفتند) Aristippus (تلمیذان) wished (می خواست) a large sum of money (مدد) he may offer him (بدهد) but Socrates quickly (به سرعت) refused (انکار کرد) saying that (که) my desire (منتهای) by (از) this teaching and instruction (تعلیم و تعلّم) not (نه) the getting of money (به دست آوردن) but (بلکه) pure (محض) propagation of wisdom and philosophy (انتشارِ دانائی و علم) is The reward (پاداش) which to me (من) than (از) all more precious (عزیز تر) is, this is that I may see (ببینم) by my labours (از حد و دهم) for mankind (برای نوع انسان را) a benefit (نفع) obtained is (حاصل شود) , and also (نیز) he used to say (می گفت) only (تنها) that which (هر چه) from the knowledges (علوم) and sciences (فنون) purity of morals (پاکیزگی) (حوصله دینی) and religious aspiration (بیامورد) teaches (احلاق) , and religious zeal (اشتیاقِ مذهبی) originates (پیدا کند) for us valuable (مفید) is and enough (بس)

NOTES

111 The following examples illustrate how to express
'Time how long before or after' (۱) fifty years پنجاه سال قبل از این
 before this , seven or eight months before هفت و هشت ماه قبل از این
 the plague , چند روز قبل از ورود او a few days before his arrival
 a week before Hajī Ghafur's death یک هفته پیش از مرگ حاجی غفور
 چند روز (۱۱) on the night before the day of starting شب پیش از روزِ سفر

after a few days after that بعد از چارده روز در سامعی عقی
 fourteen days at the appointed hour بعد از وفات او بعد سال
 his death by a hundred years.

112 Relative Clauses (or Clauses introduced by a Relative Pronoun) may be classified into —

(a) *Attributive Relative Clauses* منور آبی که حرف آتا
 I can point out no man who could open مردمانی بسد سرع بدان
 Aka Vardan و-لهای نیکی دنیا که در با جهانها پارس بی رود
 on its back are drawn the flowers of the flowers of the New world which grow in the garden of
 Wonders in Paris هر چه بود بر سرم چو تو بچندی رواست
 which happens to me if thou approve of it is right خطای
 I must end the crime which I have begun آغازده ام بلند ساجهام
 the first light which I saw اول نعلری که دلم روی سعهی بود
 the face of the Nasagchi هر چه من می گویم درست می گویم
 whatever I say I say correctly که دلس ماهی بفرازد حوس را باپ
 he whose heart desires a fish would throw him all
 into the cold wat سرد می زند

(b) *Temporal Relative Clauses* آمدند شب روز که من شاه
 cursed be the day on which I invited the
 King to my house روزی که این اتفاق افتاد است تا هزار اسباب و براق
 the day on which this
 took place three men on horse back well-armed were seen
 as they went down from your village

(c) *Adverbial Relative Clauses* در دکان دروایی بود که گفتمی
 in the shop there was a
 گرهبای ناهکه را در آنجا نگه می داشت

at the end of certain Adjectives as *گرم* (from *گرم*) warmth heat (from *گرم*) (h) by adding *گرم* to the affirmative stem of certain Verbs as *گرم* palpitation (from *گرم*) (iii) by adding *گرم* after the imperative stem of certain Verbs as *گرم* increase (from *گرم*) (iv) by adding *گرم* to the affirmative stem of certain Verbs as *گرم* nurture (from *گرم*) (v) by adding *گرم* to the affirmative stem of certain Adjectives, Pronouns, Participles &c. as *گرم* first-class (from *گرم*) (vi) by adding *گرم* to the affirmative stem of certain Adjectives, Pronouns, Participles &c. as *گرم* robbery (from *گرم*) (vii) by adding *گرم* to the affirmative stem of certain Adjectives, Pronouns, Participles &c. as *گرم* difficulty (from *گرم*) (viii) by adding *گرم* to the affirmative stem of certain Adjectives, Pronouns, Participles &c. as *گرم* the being lost (from *گرم*) (ix) by adding *گرم* to the affirmative stem of certain Adjectives, Pronouns, Participles &c. as *گرم* existence (from *گرم*) (x) by adding *گرم* to the affirmative stem of certain Adjectives, Pronouns, Participles &c. as *گرم* service (from *گرم*) (xi) by adding *گرم* to the affirmative stem of certain Adjectives, Pronouns, Participles &c. as *گرم* life (from *گرم*) (xii) by adding *گرم* to the affirmative stem of certain Adjectives, Pronouns, Participles &c. as *گرم* living

114. Phrases and idioms formed with the word *دولت* are (i) *دولت* or *دولت* a house (from *دولت*) (ii) *دولت* well wishing (from *دولت*) (iii) *دولت* the asylum of the Empire (from *دولت*) (iv) *دولت* destroying the Government (from *دولت*) (v) *دولت* a considerable fortune (from *دولت*) (vi) *دولت* the exalted state (from *دولت*) (vii) *دولت* the Ottoman Empire (from *دولت*) (viii) *دولت* our own exalted Government.

115. Adjectives of Possession are formed by annexing the following suffixes (i) *مند* as *مند* Intelligent wife (from *مند*) (ii) *مند* learned, wise (from *مند*) (iii) *مند* fruitful (from *مند*) (iv) *مند* stout, strong (from *مند*) (v) *مند* hopeful (from *مند*) (vi) *مند* skillful, clever (from *مند*) (vii) *مند* afflicted (from *مند*) (viii) *مند* fortunate happy (from *مند*)

(from *سخت* fortune) *شهریار* a king (from *شهر* town) , (iv) *ناک* , as
دردناک painful (from *درد* pain) *ترسناک* timid (from *ترس* fear)

116 The uses of the word “*تنها*” may be illustrated thus,
 (i) *چون تنها ماندم با خودم گفتم* when I was left alone, I said to
 myself *ما تنها نیستیم* we are not alone, but have a chief
روزی دیدم تنها بازار روان one day I saw Nurjehan going out
 alone to the market (ii) *قیامت دیدارش تنها* the mere
 sight of him is sufficient to bring the evil minded to order ,
تنها جواب “بلی بلی” می گفت he was merely saying in reply
 “*Yes ' yes '*” *راست است که تو حکیم تنها هستی* it is true you are
 a physician but you are not a mere physician (iii) *تنها پادشاهان*
روید the prince all alone rushed upon the enemies’
راغب تنه آمد the monk came out alone and unat-
 tended , *بعد از طی دو فرسنگ راه خود را تنها و وارسته دیدم* after having
 traversed a distance of two parasangs, I found myself alone
 and saved (iv) *پادشاه اعظم و بلاد معظم استدول را دیدم که تنها* (iv)
متحیر بودم now that I had seen the great and
 magnificent city of Constantinople, I not only became asto-
 nished but also mortified and affected , *برای تشخیص مریض*
در وقت تنه آمد in order to judge of an illness
 one must not only feel the pulse (but) also see the tongue of
 the patient (v) *تنها وارثش هستی* thou art his only heir ,
تنها وارثان only intimates were allowed access to that
 place

117 The Turkish termination “*نیکی*” (from *یک* a thousand)
 is used in Persian to form certain compounds , as *ایلیکی* the

the chief of a nomadic tribe *بیگلر بیگی* the chief *Beg* or a provincial Governor *دربلر بیگی* a naval commander *دربلر* a police agent.

³ 118 Phrases and idioms formed with the word "دربلر" are (i) *دربلر خامس* the privy council (ii) *دربلر خاله* a presence chamber (iii) *دربلر دیران* officers of justice (iv) *دربلر دینار* the august or imperial court (v) *دستِ دربار می دهد* he hands thee over to justice (vi) *دربلر بلع کرم* to give an unjust sentence.

119. Compound words and phrases formed with the word *چهار* or *چار* are (i) *چار بالس* a throne (ii) *چهار پاه* or *چهار پاه* quadrupod (iii) *چار تکبیر بر زد* he repeated four *takbirs* over him (i. e. abandoned him as dead) (iv) *در چهار دور* on all sides (v) *چهار دینار جهان* the four quarters of the globe (vi) *چار طاق* a tent with four doors (vii) *چار چشم* meeting, interview (viii) *چهار دنگ* the four quarters of the world, (ix) *چهار سو* or *چهار سو* a square or market-place (x) *چهار سواره* a place where four roads meet, (xi) *چهار یار* the four friends (i. e. Abu Bakr Umar, Usamah and Ali).

120. The uses of the word "دیگر" may be illustrated thus (i) *آدم دیگر بفرست که او را بیاورد* send another man to bring him (ii) *دیگر دینار نه باشد گفتند* the other ministers said to him in private (iii) *دیگر دل من چه* what more (or else) should my heart desire? (iv) *دیگر هیچ ندارم* I have nothing more to say (v) *گفتند که دیگر در این حق* may be that in the country there is no more right or reckoning (vi) *بفرست دیگر گفتند که* bearing a

look of meditation, I once more felt the pulse of the Banou
 گناه‌داری بس است دیگر وقتِ توبه , در نشاء دیگر (111)
 there has been vice enough, next is the time to renounce
 wicked ways I will never (1v) می هرگز باین حرفها دیگر ساکت نمی شوم
 again be silent over such words , چرا ناید دیگر در دنیا
 بعد از تو من after thee why should I remain longer alive on earth ?
 Ispahan shall never again see me unless I come as one bearing authority
 این گلها رنگ و بوی دیگری دارد (v) these flowers have brighter colour
 and sweeter perfume , the words طایفه انائیه تاثیر دیگری دارد
 of women have a greater effect (vi) مادام که اى يکي برحاست آن
 so long as the one is quiet, the other is astir , دیگری برپاست
 يکي دسوز مي نگرد ت و دیگری مضم می داد the one was gazing with
 surprise while the other was abusing me , دست و بازویش از دست
 dost thou think his hand and arms دیگری دیگران مضاه کوچکتر است
 are smaller than those of others ?

121 The Imperfect Statical Participle (اسمِ حالیه), ending
 in ان , is used as a Descriptive Adjective expressing the con-
 tinuance of the action implied by the Verb from which it is
 derived , as I went out for a walk, pondering , تفکر کنان نگرش رفتم
 they saw him going along run- دیدندش گریزان و افتان و حیران می رفت
 ning and stumbling , ترسان و حراسان با حالیکه حای رشک نیست آمدند ,
 they came, fearing and dreading, in no enviable state of mind,
 he enters the room, limping لنگل لنگل داخلِ اطاق آمده

122 The idiomatic uses of the word "ممن" are
 هرا مانی که در حقِ حقیر , purely for your sake , مومنِ خاطرِ شما (1)

whatever kindness you will be pleased to bestow upon this humble one would be pure favour and condescension (on your part) (ii) معصم دندم مری from merely seeing Monsieur Jourdan and hearing his conversations I have become acquainted with all their customs (iii) معصم دندم نه they will run away as soon as they see you (iv) معصم دندم نه در گفتم انداخت و فرنگارم گرفت as soon as she saw me, she threw her arms round my neck and drew me to her embrace (v) معصم دندم نه بهر که را درنگ داشتند as soon as they were seen, my father understood the matter

193 Compound Verbs (continued) (i) شلغ و شلغ to butt with the horn (ii) شلغ و شلغ to embellish with details (iii) شرط کردن to make a stipulation, to promise (iv) شروع کردن to begin (v) شام خوردن to dine (vi) شکر کردن to recite poetry (vii) شکار کردن to hunt (viii) شکایت کردن to complain against (ix) شک زده شدن to feel suspicion (x) شکست خوردن to defeat (xi) شکست خورده شدن to be defeated (xii) شنا کردن to swim (xiii) شوخی کردن to jest (xiv) شوهر دادن to give in marriage (xv) شوهر گرفتن to take a husband (xvi) شهادت دادن to give evidence (xvii) شهادت آوردن to bring in evidence (xviii) شایع کردن to divulge, spread abroad (xix) شکر و سحر کردن to make the best of a bad job (xx) شادی کردن to give an entertainment (xxi) شایه کردن to mourn lament (xxii) شایه آمدن to arrive, occur (xxiii) شایه آمدن to have patience (xxiv) شایه آمدن to converse (xxv) شایه آمدن to call out (xxvi) شایه آمدن

beg ; (xxiv) مراحت انداختن to get out of a person's mind .
 (xxv) صرف شدن to be spent , صرف کردن to spend (xxvi) کشیدن
 to draw up in a line (xxvii) صلح کردن to make peace , صررب (xxviii)
 دادن to carry into effect or arrange , صررب پذيرفتن to assume
 'shape, to be carried out (xxix) سهيل کردن to neigh (xxx) صايع
 شدن to be spoiled, destroyed or lost , صايع کردن to spoil,
 destroy (xxxi) صررب حرردن to get a strain (xxxii) صررب حرردن to
 suffer wrong (xxxiii) طاقت آوردن to be able to bear (xxxiv) طرح
 نهادن to lay the foundation of , to practise (xxxv) ماهره کردن to
 make a pretence, to evade, put off . (xxxvi) طلب داشتن to send
 for (xxxvii) طاب انداختن to strangle, to bow-string (xxxviii) طول
 کشيدن to be delayed, protracted (xxxix) طي کردن to fold, to
 travel (xl) ظاهر شدن to appear (xli) ماهره آوردن to create, make
 (xlii) ماهره يافتن to be victorious

14. A Sailor and a Shop-keeper

A sailor, who had lived a long time in foreign parts, at last returned to his native land. Once there he soon wasted all the money he had saved from his earnings, and was reduced to extreme poverty and impecuniosity. One day he entered a small village where he went to a well-known shop-keeper and asked him for a dozen cooked eggs on credit. Having got the eggs, he dined upon them, and next morning went off to his own village. Sometime elapsed, and the sailor would not pay his debt. The shop-keeper, therefore, laid a complaint in writing against him to the head-man of that village to the effect, that such and such a sailor had bought on credit from him a dozen cooked eggs, and until then had not given the money for them. Hereby the sailor had caused him a great loss, for from those twelve eggs he would have got twelve chickens and every chicken on becoming a hen, would have ere this laid at least some hundreds of

eggs, from which a large number of other chickens would have come into existence. Thus the covetous shop-keeper claimed an enormous sum. When the impecunious sailor heard this, he went into a wine-shop to forget his ill-luck in drink. There he happened to meet a clever attorney who having come to know of the state of affairs said to him "Dear friend, let your mind be at ease for if you put your affair into my hands, every thing will turn out all right. The sailor thanked him heartily and then went to the head man and told him that such and such a person was his attorney who would soon be present to answer in his stead. The head-man waited for him for a long time and when he did not come, he sent for him. When the attorney came, the headman said to him "Well, gentleman, why have you wasted my time? I have been looking out for you for sometime." The attorney replied "Sir, I was cooking peas, for I want to plant them in my garden and to see what will come of it." The head-man laughed aloud and said "You fool, don't you know that cooked peas never grow?" He said "Sir if it is so then when does a chicken come out of a hen's egg that has been cooked?" On hearing this, the head man rejected the shop-keeper's complaint.

A sailor (سایور) who a long time (مدتی مدید) in distant countries (مکانهای بیگانه) and foreign climes (آب و هواهای غریبه) had lived (زیاده تر) at least (بیشتر) to his familiar native land (به وطنش) returned (برگشت) and in that place soon (زود) all the money (تمام پولهایش) which from his earnings (از دستاوردهایش) he had saved (ذخیره کرده) having wasted (تلف کرده) to the extremity of poverty and impecuniosity (به انتهای فقر و تنگدستی) he reached (رسید). One day having entered a small village (روستای کوچکی) to a well known shop-keeper (فروشنده معروفی) he went, and from him a dozen (دوازده) cooked eggs (تخم پخته) asked on credit (به حساب) That eggs (آن تخمها) having taken (گرفته) at the time of dinner (در وقت شام)

he ate (بهرد) and the next morning (نامدادان) having set out (راه افتاده) to his own village (نده حرد) he went. When sometime elapsed (نگذشت) and that sailor his own debt (قرص حرد را) was not paying (ادا نمی کرد) that shop-keeper before the head-man of that village (پیش کدخدای آن ده) in writing (ندیس ممبر) against him (ارزی) to this effect (مکتوباً) laid a complaint (شکایت برد) that such and such (فلان) a sailor from the slave twelve cooked egg has bought on credit (۱۰ یای کرده است) and until now (تاکنون) the money of it (ار آن) has not given (نداده) and on that account (ب) to the humble one (بیتیر) a great loss (اثرت بلیعی) has caused (برای من) for (برایکه) from that twelve egg for me (۱۲ مرغ) was being produced (پیدا می شد) and every chicken becoming a hen (مرع گردیده) at least (اقلاً) some hundred egg (چند صد دانه تخم) had brought (آورده بود) that from them (آنها) a large number of other chickens (پدید می آمد) and in this manner (ندیس طور) that shop-keeper of covetous habit (دکان دار طماع کار) an enormous sum (مبلغ طایری) was claiming (مبلغ بیدار) this (ادعا می نمود) When that impecunious sailor (داخل میخانه شده) he heard, having gone into a wine-shop (شراب خورده) he desired (خواست) that having drunk wine (مراوش کند) There by chance (اتفاقاً) a clever attorney (ریکل رنگی را) he met (ملاقات کرد) who of the state of affairs (ار چگونگی) having become (شده) to him said O dear friend

(جمع باشد) thy mind (خاطر تو) be at ease (آرامش تو)
 for (چون) if thy affair (امور تو) to me (من) thou
 trustest (بستاری) every thing (هر چیز) to good (بدر) I certainly
 (می توانم) The sailor sincerely (مخلصانه) having thanked
 (تشکر کرد) to the head-man he went and said (فرمود)
 and such a person (نظیر شخص) my attorney (وکیل من) is
 in my stead (جای من) soon having become present (حاضر)
 answer (جواب) will give (داد) The head-man all a
 long period (تا آنکه روز) having waited for that attorney
 (بروید) when he did not come (نیامد) after him (پس از او)
 he sent (فرستاد) and when he came (آمد) from him he
 asked (پرسید) that O such a one (ای چنین کسی) why (چرا) time
 (وقت) thou hast wasted (مضاعف کرده) because it is some time
 (از مدتی) I have been looking out for thee (منت می نمودم)
 He said O sir (ای آقا) I (من) the slave (گدا) was
 cooking (پختن) for (برای) I wanted (خواستم) it (آن) in my own garden
 (در باغچه خود) having planted (کار گذاشته) I may see (ببینم) what (چه) will be (باشد). The
 head-man a loud laughter (قهقهه بلند) he struck (زد) him
 that, O fool (ای احمق) dost thou not know (می دانستی) that cooked peas
 (لوبیا پخته) never grows (رشد نمی کند) He said O Sir if it is so (اگر چنانست) then from a hen's
 eggs (تخم مرغ) that cooked (پخته شده) is (باشد) chicken when
 (را) does come out (فرمی آید) The head-man this (این)
 having heard (شنیده) that shop-keeper's complaint (شکایت آن)
 rejected (رد نمود)

NOTES.

124 (a) '*Place where*' is expressed by the preposition در , as
 در رز شهر I was born in the city of Kashan رانده شدم
 در خانه اقم he had learnt French in Warsaw ران فرنگ آموده ده درد
 درو there was nothing but silence in the house
 of the physician , در در این درخت لوط ترا نه ایدم ,
 at last I have managed to see thee under this oak-tree

(b) '*Place whence*' is expressed by the preposition ار , as
 ار سامان شادان بیرون آمدم I came out of Samnan with a light heart ,
 ی ار اصفهان خورده گرجایی برای شاه آورده است
 for the King some Gurgan melons from Ispahan ,
 ار طهران from Tehran I went to Constantinople

(c) '*Place whither*' is expressed by the preposition به , as
 ار ازمین به مصر به سر برد he led an army to Herat لشکر بهرات که ید
 my first journey was to Egypt , به شهران رسیدیم we reached
 Tehran without any mis-hap , ی ناطقی برد
 the old woman took me through a small courtyard to a room

125 The uses of the word 'رود' may be illustrated thus
 (i) رود کیده حاتم بهاره را , break them open quickly
 تورود آنها را بشکی (i)
 Sakinah Khanam quickly lowers the lattice
 پائین می کند
 دعا کن براف (ii) رود بجهت ده فرار می کند
 he runs away, rising in haste
 (ii)
 pray that our suit may soon come to an end ,
 ما رود تر تمام بسرد
 (iii) رود معامله را , send off Zulaikha quickly
 را رود تر روانه کی
 concluding the bargain quickly I took
 (iii)
 I pray that
 you may soon attain to your hope (iv) رود سر

آید یا نه does thy bridal take place soon or not ?
 و چون که در حالت ازدواج بود when at ease it did in state
 و چون که در درد بود (v) as it had increased while in pain
 و چون که تو را به دیدن او باشد he wishes to see you as quickly as possible
 و چون که تو را به دیدن او باشد quick, quick I be cautious

126 (a) As a Substantive نام may be (i) as
 with or without an : *far* as نام و چهره ملاحت دارد
 prizes all of the phases of equity نام در تمام مراحل حق می بیند
 this name has stuck to me through the whole of my life
 the whole hillside and the plain is نام یک تکه است
 one (continuous) vineyard or (ii) as نام یک تکه است
 the Christians, all gave their heart to him نام
 wild and rapt نام و مرغ و پرندگان و حیوانات
 animals and fowls of the air all caught but greediness
 into the snare.

(b) As an Adjective it usually follows the Substantive نام
 we ate it half-cooked with perfect نام و پخته نام
 they placed it very respectfully in front of the physician نام
 I received the Order with the utmost respect and نام down

(c) It may also form a part of a Verb نام
 this completed our party نام و تکمیل نام
 till you have not finished the work you shall have no sleep
 on one shower of arrows from نام و یک بار بار نام
 the Turkomans, it was all up with us نام و تمام نام
 yet unfinished

127. The Ablative is formed with the preposition *ار*, and may be used (i) with verbs denoting *removal, taking away* or *separation*, as *اسب را ار جا برانگیزتم* I made my horse start from the place, *تاکی ار نا مربوط گهتس حرد دسد* how long will you not take away thy hand from using improper talk? *سرب را مثال سرکده اک ار چای برمی کنیم* we will separate your head from its usual place just as that of a sparrow, *سیار ار ایشاں جدا شدند* or seven persons separated from them (ii) with verbs denoting *delivering, freeing, bringing* or *fleeing*, as *بدین تدبیر گریانم را ار چاکر ار برهانم* I will thus free my neck from his clutches, *باید بیرون کشیدی اریں درطه رحیم حویش* one must drag out his own chattels from this whirl-pool, *بهرار مشقتی ار دستش* with thousand efforts he has fled from his hands, *ار آنجا کاسه چینی برزم برم* I will take China cups from there to Rum, *من ار نام فرار کردم* I fled by the roof (iii) with verbs denoting *inability* or *defect*, as *ار آن کار عاجز ماندم* I was unable to perform that work, *دست نادپا ار تگ فرور ماند* the fleet horse could not keep up the pace, *کار می ار دستم بر نمی آید* I cannot do anything (iv) with verbs denoting *with-holding, leaving behind*, or *abandoning*, as *دست ار طعام کشید* he drew back his hand from the food, *برو نگرار ایں خیال بفرستد* go and tell him to abandon this idea, *مدتی ت ار رکیلی دست کشیده است* for a long time he has given up pleading (v) with verbs denoting *informing, displeasing, committing, revolting against, abstaining from*, &c, as *آمدن سکینه خانم را ار خیال آنها حردار کنم* I have come to inform Sakinah Khanam of their thoughts

روح همه شوهلي ما را از خانه ما بيزتر كني you will displease the
spirits of all our dead relatives against our house-hold , تقصير چه تقصير
what fault has been committed by me ? زيان لگن he revolted against that monarch ,
من از او خرسدلي abstain from uttering such words , من در سال احد از مكعب I am not in good terms with him
از دهعت بري it is two years that I have left school بيزتر آمده ام
بزرگ the smell of milk comes from your mouth در اين روزگار in this evil day you will not refuse
me your assistance زنايه ما همیشه خود را از مردمان پنهان مي كند
our women always conceal themselves from men ممكن است
it is possible that this offence might have issued from Ziba Khanam

128 The uses of the word **فلك** may be illustrated thus

(i) **مكي در عايه بزرگي بر از آب برهوس** an immense sack full of
water on the back (ii) **بر آب منزل منده بر عايه كرتكي و مغارب**
at that stage Mandabah from excess of weariness and separation from Shanzabah expired ; (iii) **روزيكه احتياج**
so that when extreme need and utmost necessity should arise he could reap benefit
therefrom (iv) **آب كوهي برد بفايه بلندي و رفع** that was a mountain of
extreme height and elevation (v) **امروز بر مناسبت بندگان جهانداري**
to-day I have become the object of endless royal favours

129 The Locative is expressed by the preposition **بر** or

بر در آب مكعب كبر كرم I passed by the door of that school ;
مي ترسم دست من بانه قادر بر اقرار نباشد I fear lest at the time of

یکه از دروازه طلوعی بیرون آمدیم one morning at dawn we went out by the Tawaghchi gate تا دانی - دراز بر استراحت یافتیم و آفتاب بلند شد having mounted my mule at break of day I was considerably advanced on my way to him ere the sun had risen to the height of a spear (ii) پاسداری بدین دروازه را می نمود next morning I went to see him

132 While translating an English sentence in the Indirect form of narration it should be first changed into the Direct form of narration, and then rendered into Persian as he asked who that person was (=he asked who that person is) پرسیدند که آن شخص کیست they said that they wanted to wait (=they said we wanted to wait) می خواهم صبر کنم he said that he would come to-morrow (=he said I will come to-morrow) گفت فردا می آیم

133 Examples of the uses of the word اکنون are (i) اکنون در خرد است now he is proceeding to Mashhed the seat of his government در خرد است اکنون از جوانی در می یابم now I find in me the strength of a youth (ii) اکنون اینست که می بینی now I am such as you see me (iii) اکنون در آن شهر است sometimes that I have been at Mashhed, اکنون هم در آن شهر است I am still living upon the shelter of the (reputation)

134. In Concessive Clauses the concession is expressed—
(i) by اگرچه or اگر هم, as اگرچه یک چشم من خواب افتاده است although our one eye is asleep, the other is open اگرچه من در آن شهر هستم و حال من بد است و حال من بد است

although the blood of Turaj or Afrasiyab is cold, the descendants of Changiz or Halaku still survive , اگر چه در عالم کج لقي ار , although in times of ill-temper he is nothing loath to make use of flogging, yet he was sweet-speaking and amiable , ما آن کس همان کم که ما این , I will treat that man exactly as I have treated this dog, even though he were my child or my brother (ii) by بازرد or چندانکه , as دیدیده بعدم رحم , in spite of these laudable qualities he was notorious for mercilessness and hardness of heart , چندانکه , in spite of all their attempts to soothe him, he received no comfort

135 Arabic Nouns in the Accusative (ending in *tanwin*) are frequently used in Persian as Adverbs as عالماً probably , truly , قلاً or عمدأ intentionally , أحياناً at times , دائماً continually , ثانياً , أولاً firstly , اصلاً never , انصافاً justly , تماماً at once , بوضوح clearly , بوضوح manifestly openly , بصدق in truth , بصدق clearly , بصدق manifestly openly , بصدق negligently , بصدق anew, newly , بصدق justly, righteously , بصدق especially ; واقعاً really

136 Compound Verbs (continued) (1) عادت کردن یا داشتن to make a practice of (ii) عارم حای فردی to be bound for a place (iii) عادت کردن to return (iv) عذرخواستن to beg pardon ; (v) عذر کردن to excuse (v) عزم کردن to make a petition, to say (palite) عرق کشیدن to perspire , عرق ریختن (vi) عطای کسی را (vii) عروسی کردن to make espousals , عروسی کردن (viii) عذر دادن to refuse one's gift (ix) عطسه کردن to sneeze ;

- (x) to jump back عقب کردن (x) to follow پیروی کردن
 (xi) to draw back عقب کشیدن (xi) to be hostile to دشمنی داشتن
 (xii) to act, perform عمل کردن (xii) to come in to برآمدن
 (xiii) to carry out (xiii) to charge اتهام کردن
 (xiv) to fulfil a duty (xiv) to make a journey سفر کردن
 take a responsibility (xiv) to suffer for مصیبت کشیدن
 (xv) to find fault (xv) to be ordered امر کردن
 (xvi) to destroy تاراج کردن (xvi) to finish پایان دادن
 (xvii) to be drowned (xvii) to neglect غفلت کردن
 (xviii) to neglect (xviii) to make a crime ارتکاب کردن
 (xix) to get into a passion (xix) to be a lover عاشق شدن
 (xx) to divulge (a secret) (xx) to take in فریب دادن
 (xxi) to abuse (a person) (xxi) to flatter oneself
 (xxii) to flee فرار کردن (xxii) to take flight فرار کردن
 (xxiii) to suspect (xxiii) to lay a carpet فرش گذاشتن
 (xxiv) to get a chance فرصت را به دست آوردن
 (xxv) to take advantage of an opportunity (xxv) to make a duty of it, to take for granted
 (xxvi) to hang down the head : (xxvi) to shout out
 (xxvii) to be duped (xxvii) to reflect
 (xxviii) to give thought to, to take care of (xxviii) to give up an idea
 (xxix) to die (xxix) to be at a loss (xxix) to establish or be established, to hide or be hidden
 (xxx) to accept قبول کردن (xxx) to be liked
 (xxxi) to take one at his word قبول کردن

universally (xlii) قرار دادى to be interdicted (xliii) قرار گرفتى to fix , قرار گرفتى to establish oneself firmly (xliv) قرض دادى to make an attempt on a man's life or honour (xlv) قرض دادى to lend , قرض گرفتى to borrow (xlvi) قسم خوردى to take 'an oath (xlvii) تقسیم کردى to partition, allot, divide (xlviii) قلم دادى to cross, traverse (xlix) قمار باختى to gamble (l) قلم دادى to give oneself out as so and so , قلم درآشیدی to obliterate (li) قول دادى to give one's word, promise (lii) در قید دادم to be in the hands of

15. Socrates.—II.

In his seventy second year Socrates was brought before the judges The accusers stated their charge as follows "Socrates is an evil-doer, and corrupter of the youth , he does not receive the gods whom the state receives but introduces new divinities" He was tried on these grounds and condemned to die He was taken to his prison, and for thirty days he conversed with his friends on his favourite topics Crito provided for him the means of escaping from the prison, but he would not avail himself of the opportunity He conversed about the immortality of the soul, about courage and virtue, and temperance, about absolute beauty and about absolute good, and about his wife and children He consoled his weeping friends, and gently upbraided them for their complaints about the injustice of his sentence He was about to die Why should they complain? He was far advanced in years Had they waited a short time, the thing would have happened in the course of nature No man ever welcomed death as a new birth to a higher state of being with greater faith The time at length came when the gaoler presented him with the cup of hemlock He drank it with courage, and died in complete calmness "Such was the end" said Pheado, "of our friend, whom I may truly call the wisest and justest and best of all the men whom I have ever known"

At the age of seventy two (در هفتاد و دو سالگی) Socrates (سقراط)
 having brought before the judges (معاضده گنده) thus (چنانچه)
 they accused (متهم ساختند) that one of the wicked (یکی از بدکاران)
 he is, who ignorant youths (جوانان نادانی را) leads astray (گمراه
 میبرد) and denier of the gods of our state (انکار خدا را)
 he (با الهای دیگر) becoming (شده) with other gods (میبرد)
 joins (می پیوندد). Then Socrates (سقراط) for the crimes stated
 (بجزایم مذکور) they tried (داد و کرد) and with the punishment
 of death (به سزای مرگ) they condemned (دادند) After
 that Socrates (سقراط) to prison (به زندان) they took (بردند) wherein
 (در آنجا) for thirty day (تا سی روز) with his friends and
 followers (با دوستان و پیروان خود) having conversed (صحبت داشتند)
 on his favourite topics (در باب مباحثی که بر وی طبع خود) of the
 kind of the immortality of the soul (از تنبلی ابدیت روح) and the
 excellences of the qualities of courage and virtue and temper-
 ance (از صفات شایسته شجاعت و تقوی و پارسایی) and the substance of
 absolute beauty and absolute good (ماضی حسی طلی و خیر مطلق)
 and about his wife and children (در خصوص زن و اطفال خود) he
 was talking (صحبت می کرد). On to (بر سر) for him (برای او)
 the means of escaping from prison (اسباب گریختن از زندان)
 had provided (آماده کرده بود) but he did not wish (نمی خواست)
 that he would avail himself of it (از آن بهره بگیرد) and his
 weeping friends (بازان افکار خود را) he was consoling (تسلی)
 that why (چرا) about the injustice of this sentence (می داد)
 that passes over me (که بر من می گذرد) (که بیداد این حکم)
 do you complain (تا که و توبه بکنید) for (که) I am a person

about to die (من ششخصي مردني ام) and the period of my life has reached the limit (ايامِ عمرم پايان رسیده) Then what is the complaint (پس شکايت يعني چه) ? If a short time (قدری) they had waited (توقف کردند) my death (مرگم) naturally (مباحثاً) would have happened (اتفاق افتادي) Moreover (علاوه بر این) is upon this (بر اینست) that death a new birth itself is (مرگ عین ولادتِ حدیده است) which us (ما را) to a higher state of being (بهائی اعلى تر) make reach (برساند) , and with a stronger faith (با اعتقادِ قوي تر) than (از) this my faith no man ever welcomed death (هرگز هیچ انسانی مرگ را پدیدرفته) At the appointed time (در وقتِ معین) that at length came (بر رسید) the gaoler (زندانبان) before him (پیشِ زي) a cup full of deadly poison (نوش) presented (حاضر نمود) that drink (بنوش) Then Socrates it (آنرا) with perfect courage (بهجراتِ تمام) he drank (نوشید) and in extreme calmness (در عایتِ خود داری) gave up the ghost (جان بحق تسلیم نمود) Phaedo (فیدور) was saying that thus (به چنین) came to end (اختتام یافت) the dear life of that friend of ours (عمر عزیزِ آن دوستِ ما) concerning whom (می توانم بگویم) I can say (بگویم) truly (درستی) (که در امورِ زي) that a man (انسانی or مردی) was wisest (دانا ترین) and justest (عادلترین) and best of (گزیده ترین) those whom (آنانکه) in my own life (دیده و شنیده ام) I have seen or heard of (در عمرِ خود)

NOTES

137 (a) Participles of Agency are formed in Persian—(1) by adding **نده** to the Imperative stem, as **داننده** knower (from

goer (from راننده) thrower or shooter (from انداختن) seer (from دیدن) thrower (from انداختن) by adding the suffix کار or گار at the end of words as رانکار acting harm (from زیان) acting hastily (from سحاب) creator (from آفریدن) demander (from خواست) creator (from داد) abstaining from (from پرهیز) tyrannising (from ستمگر) working in iron or blacksmith (from آهن) خریدار purchaser (from خرید) creator (from داد) the fort-keeper (from ملک) possessing kingdom (from ملوک) by adding an Imperative stem at the end of nouns as خبردار having information; maker (from پدید) knowler of work, experienced دعویدار claimant.

(b) These participles may be used—(i) as substantives, as پدیدارنده he is a money maker باي مقلان و دعویدارانه بی و نیز بدکلی خود بشهره شونده لم یو ییسی قمه لم خبر حکمران فرستاده از باهر من I have heard that you sent to my aunt to demand me in marriage (ii) as adjectives, as این کتاب را مفید و مؤثرتر سازم I will make this book more useful and worthy- he asked in marriage the daughter of a rich banker

138. The uses of the word 'را' may be illustrated thus (i) مرده ناخوش بهتری افتاده و بستر را گرفته و بپوشیده منزل دارد having taken ill on the way and been confined to bed he has taken up his abode in this adjoining caravanserai از میان راه گردا

from the middle of the road a great cloud
 of dust arose , *در ار راه در دره آتشی ابروخت* he lit a fire in a
 solitary glen at a distance from the road , *در عرص راه هدیه ها را گرفتم*
 on my way I received many presents ; *پس می این همه راه آمده ام*
 then am I come all this way that you
 should make an ass of me ? (ii) *مر همراہ بود* his new
 wife accompanied him on that journey , *حدود را در یک تیر پرتاب*
 we found ourselves face to face with the
 travellers at a bow-shot distance , *راہ طلب سعادت مردم محتاج است*
 there are different
 ways by which men seek to obtain happiness, one keeps to the
 high road, some takes to the by-path and another strikes
 out a new path for himself *چشم دراہ می مشتاق بود* (iii) he was
 waiting for me with great impatience , *اما کم کم راه شرعی*
 but little by little I began to find out legal excuses for
 my conduct ; *اگر دکان دراہ می اندازم کرایہ در میی می ماند* if I set up a
 shop, I shall have to pay rent for the land , *دلہا راہ قرانی یامت*
 I started for Ispahan , *راہ امہاں را پیش گرفتم*
 on the twenty-first day of the Rabiul-awwal,
 forty-five minutes before sunrise he took to the road,
راہ اعتبار مسدود شد (iv) the way to the people's confidence was
 shut up , *شاہ راہ اعتبار و احترام در روزیم گشودہ شد* the road to the
 highest considerations was open to me , *اگر تو حوشدود شود ہدر*
 if he be pleased with
 you, he will teach you his profession which will be a source

of income to you *مستند در حق ز منی به معلومی مگر بانی را بهدا نمیم*
 by flattery and gibberish of some *و بعضی را بهدا و بعضی را بهدا* to the
 respect of the chief priest *و بعضی را بهدا و بعضی را بهدا* (i)
 for this purpose the *for this purpose the* to the *for this purpose the*
 on board until the *on board until the* *for this purpose the*
 I would sacrifice my life for his *مدا به روی منطوق* I would
 for the sake of God *در حق خداوند* I would
 upon my mule (gratis) *بر من و بر من* (ii)
 in short sometimes *در این صورت* to the *در این صورت*
 going out of it we reach the front of *و رفتیم و رفتیم* and
 hindrance *و رفتیم و رفتیم* *در این صورت*
 short cuts he *در این صورت* he to the *در این صورت*
 of her and the *در این صورت* the way
 the way was filled with poor women who went to the doctor
 residence with children to have them vaccinated *در این صورت*
 of him to him *در این صورت* in order
 in order that he might obtain a knowledge of the locality
 you may thoroughly learn the whereabouts
 of a priest.

139 The uses of *خود* may be illustrated thus (i)
 if thou give me I am *اگر تو مرا دهی منم* I
 will not with this grief remain one day alive *منم*
 you have given yourself a good deal of trouble
 I thought in my mind (ii)
 in all his life he has never hunted a sparrow
 but since thou

hast confessed thy fault in a manly way, I pass by thy crime ;
 مرد بهرامش خود نایب رودی من بهرامش of my own free will, I will not
 marry so soon , من تا این لباس به صورت شاه خود می روم in this-
 very dress I go to the presence of my own king (iii) خود علی
 خود می روم سه تومان ار , it is Ali Muhammad himself
 the woman herself took three *tumans*
 out of her husband's pocket , معرف خود را رسوم آنها را بیدر ناید داد ,
 by 'your own saying one should know their customs too ,
 هر طریقه دل خواه خود تسب این کار را صورت دهد
 خود به هر راهی اس (iv) خود به هر راهی اس
 thou thyself with entreaties and prayers hast
 brought us here , هر چه خود قان وعده کرده اید ,
 I dug a pit have promised , من برای دیگری چاه کندم خودم بچاه افتادم ,
 for another, but have myself fallen into the well , درد خودم برای
 آفتی را نمودم من my own grief is enough for me ,
 آنچه شیرین رانی , we shall make all the people laugh at us ,
 the sweet-tongued child draws herself aside ,
 خودش را کنار می کشد ,
 you have taken
 into your service Mirza Salim, the son of the late vazir ,
 اینها چه ,
 what speeches are these that you are
 concocting ? درد را بجای خود می آورد it will make the thief come
 of his own accord ,
 از این تقدیر مقدس فروشی خود بر خود نالیدم ,
 I hugged myself in the success of my attempt to appear pious ,
 عنه ام حزب (vi) he came round shortly
 my aunt may have said foolish things ,
 at these words Timur Aqa

becomes unable to contain himself with laughter *ار تلگامی*
 out of disappointment I could not keep *خود نگه نمی توانستم کرد*
 myself calm *بی اختیار یاد کرده اظهار خود فروشی نمودم* involuntarily
 I felt a pride and affected a certain tone of superiority in
 my manners *من برای خود لسانی - ما یک قهوه خانه را گردیدم* for
 exhibiting my person in public, I chose the *mashtabak* of
 a coffee-house.

140 Arabic broken plurals when used in Persian, may
 admit of the Persian plural suffix *ان* or *ها* as *لرهایان* lords (from
 plural of *لر*) *امیران* nobles, princes (from *امیر* pl. of *امیر*)
سایهها sides (from *سایه* pl. of *سایه*) *عجایبها* wonders (from
عجیب pl. of *عجیب*)

141 The Sociative Case (or the case of associated circum-
 stances) is expressed in Persian by the Preposition *با*, as *با فریسی*
 I travelled many countries and *بیمون صباک و لرچی بسار بدویم*
 regions in company of the dervish Bodin *خلیفه بزرگ ارمنیان*
 the head *با مزاج و عدم عثم از رهبال و سایر کسکشان فر اینجا می نهند*
 of the Armenian church, with subordinates and retinue consist-
 ing of the priests and monks, resides therein *برای با ملک و بدل*
 in speech he is with the king, but in heart with *باشمندی ملک*
 the king's enemies *با بدیده و مطنطه تمام داخل مشهد شدیم* we entered
 Mashhed with all the noise and pomp *با مدبل خود می گفت* he
 was talking to his fellow, *با زرمی بزرگ از لاله* they
 brought a pen-case with a big piece of paper *با خود را*
 I dressed myself with more care *با تلگفی بیشتر از رسم معهود برده*
 than usual.

142 (a) The Verb-Adjective formed by suffixing *ی* to the Infinitive may be used (i) to mark an action as 'to be done', as *آپہ کردنی ہوا کر دیم* we did what was to be done (ii) to signify 'propriety', as *آپہ کر سنی کھڑی یوں ت* such a speech is not 'proper to be spoken', (iii) to show 'fitness' of an action, as *آپ ای جوی حردی یوں* the water of this stream is unfit for drinking (iv) to indicate 'sufficiency', as *پول رفتی ہاراب ندارم* I have not money enough for the journey to Tehran (v) to show the 'possibility' of an action, as *آر تر جدا شدی نہ ام* it is not possible for me to be separated from thee (vi) to indicate 'futurity', as *کہ مں رفتی ام* for I am about to depart, *ہارارل ہوا کر سنی* the caravan was about to depart in the early spring

(b) This Verb-Adjective may also be used as a substantive, as *ایں قدر حردی تہرک ہدیر* accept this much food as a present, *حردی زیاد ہریدنی ہاراب* more than enough to eat and 'plenty of clothes, *جرار رفتی ہارار ہردند ہیر* they ate nothing but plants.

143. The letter *م* is used —(i) to denote the possessive pronoun 'my', as *مہم ہوا است* my dress is new, *مہم العریک طلا* immediately he placed a gold piece in my hand (ii) to represent the Accusative or the Dative of the first person singular, as *تکام دادہ انداخت* he threw me down with a push, *چہ مہ فرمایم* what art thou ordering me? *پادشاہ ہلہم* the king gave me a robe of honour *ای قناعت ترانگرم گردان* O contentment, make me rich (iii) as a Verbal ending for the

have obtained such riches ? *ستم کرده سعادت* however-
 much your brother cruelly sought to separate us, remaining
 equally constant, I bore his violence (iii) *چه قدر آدم*
 ار این ها نایب ؟ *boys, what unambitious men are you ?*
 چا قدر می شد ؟ *how far is it to your village ?*
 how terrific thou hast become ! *تر* تو چه قدر زیاد تر
 how much both my rank and your position will
 increase thereby ! (iv) *قدری حرف زد* he said a few words ,
 I presented him with a small
 quantity of medicine from my box , *قدری دوا از صندوقه خود را تعارف کردم*
 I wish to speak a little with you , *دریغ که قدری رود رسیدم* it is a
 pity that I reached a little too early , *غیب ندارد قدری گشاد و بلند*
 no matter, if they make it a little too broad or too long

145 The Comparative Construction in Persian may be
 expressed (1) by putting the Noun denoting the object with
 which the comparison is made in the Ablative case with *از* , as
ار لقا انا دانا تراست honour is better than wealth , *آزاد بهتر از مال است*
he is wiser than Luqman and superior to
they had bound him *از دیگران استوارتر بسته بودند* Galen ,
he *این بیش از آن به* *پایه تریب* *بیشتر داد* , tighter than the others ,
 gave more than that to the humblest of poets (ii) by expressing
 the 'than' of the comparison by *که* following the Adjective,
 as *thy death was better than afflicting* *مردت نه که مردم آزار می*
در کوهستان گره تاب برده و بی حاکمان گراز چرانید , *تر که در پریاں* ,
it is better to live a swine-herd in *و حریز زیر دست و بیچار بودن*

the Georgian mountains, naked and houseless, than be a hanger-on in all these silks *باري بخت به که باري سخت* the fortunate arm is better than the strong arm (iii) sometimes by using the Comparative Adjective without any comparative particle as *راست گوي در همه وقت بهتر است و حقش راستتر در هر دو جهان* it is better to tell the truth at all times and a truthful person is honoured and exalted in both the worlds *بدشگوني؟ - هر ر می توانستند داد که در دین و دني چيز مردم را در سفندي* it could with difficulty be said whether I was more accomplished as a barber or as a scholar

146 Some of the uses of the word *جان* may be illustrated thus (i) *جان من جان تو* dear uncle, may I be the sacrifice for thy head *جان پدر و مادر* by the life of thy father and mother *آقا جان دمي تو سر ...* my dear sir what is the ground for thy claim? (ii) *با جان و دل بزي انعام فرمائيد سرکار* I am ready with life and heart to carry out the orders of Your Excellency *مال فاني جان است* goods are a sacrifice for life *مگر دل شرفلوري ما از حالت نمي آزي* but have you a lion's heart or have you no fear for your life? *روح القدس بدمي جان در بدنم آمد* the angel of life came to blow a fresh soul into my body *بلي مثل شما جوانان رما يكي است سی درمات خرجي داد و جان (iii)* he roots up his life to give the expenses of twenty or thirty *ميرزا آقاسه جان نکر* such fine young men as you *بفان زهريکهي باسي تاحت* the scribe, fired with zeal, made directly for the house of the general of the camel artillery *با ارادت (iv)* having given up the hope of life, I have

spoken to him , *برو دعا بعالِ ایں مرد کی* go and pray for the life of this man , *ہمہ شکایتہا را بعالِ اوستاد* they attached all the grievances to him , *ہمہ از شیرازی و من امہانی دوستِ حانی شدیم* although he was from Shiraz and I from Isphan, yet we became intimate friends , *ان ارمنی جوانِ حرد را ہر اہِ من ہدادہ برد* an Arme-
 nian youth had placed his life at our disposal , *ما را اَمّتِ حانی است* he is our mortal enemy , *ابراہیم در میدانِ جنگِ حان داد* Ibrahim lost his life in the field of battle , *شاد باش کہ از حان گذشتیم و حانتو گذشتیم* be of good cheer, I give up my life and leave the place to you *نایں حانتاری در نزدِ امثال و اقربا حرد رو رسید گشتی (v)* on account of this devotion you have become distinguished among your equals and peers , *ایم حان پرور* a soul-nourishing breeze , *بہر دیک نگاہ جانکاہ طائر دلش آید دام آن مشکین مری گردید* immediately on one soul-piercing glance his heart became enamoured of this black-haired beauty

147 (a) The Superlative construction is expressed (i) by joining the Superlative Adjective by an *izâfat* to the Noun in the plural denoting the object with which the comparison is made , as *او آن مبلغ را بگراںمایہ ترین ہمارا داد* he gave the amount to the best of poets , *لباسش عزیز ترین و مہربان ترینِ آدمہ کہ در عمر* his attire was the strangest and funniest of all those I have ever seen , *میں نے تو انگریز ترین ہارگاہاں را می دانستم* I knew the rooms of the richest of the merchants (ii) by putting the preposition ' *از* ' after the Superlative Adjective , *بہترین از پادشاہاں* he was the best of kings (iii) by putting the Superlative Adjective before a singular Noun , *در واقع کمدل و کم رھو*

اگرش in reality he was the most cowardly man ,
 قلند فروش Meshhed I became the foremost vendor of smokes
 in Meshhed (iv) by putting the Superlative Adjective after a
 singular Noun connected by an *isfat* اس this is the last interview
 بنده کمترین مقام می باشم I the humblest
 servant am a priest.

(b) Certain Comparative constructions have the force of
 the Superlative as لا برترین بود است he is higher than the high-
 est جایس از همه برتر و بهتر بود his place was the best and highest
 از آب همه گزافه مند تر بود my booty was the most consider-
 able راستی بخاک به از روح من نصیب truly my attire is the best of
 all (lit. no attire is better than mine)

(c) The utmost possible degree is expressed by prefixing
 هرچه to the Comparative Adjective as هرچه تر شتابید hasten
 as quickly as possible سازش هرچه گزافه تر بود his trappings
 were as costly as possible.

148 Compound Verbs (continued) — (i) کار از پیش بردن to
 carry out or succeed in affair بکار کسی خوردن to be useful to
 one از کار گلشتن to occupy a person with anything
 to drop a matter کار ساری کردن to be repaid (ii)
 to look askance at, to glance at گزافه کردن to give in mercy
 to vouchsafe (iii) نورش کردن to make a low prostration
 (iv) کشتن ۱۰۹ آں to make others wrestle (v)
 (oneself) کف زدن to foam froth (vi) کسی برداشتن to
 get the better of a person (vii) کم آمدن to be insufficient ,
 کم کردن to diminish (ix) کنار جستن to jump aside

draw aside, to get away (x) کوتاه کردن to cut short (xi) کرچه کردن
 to mislead (xii) گمراه کردن to blind (xiii) کور کردن
 to wind up (*a watch*) , to tune (*a musical instrument*) (xiv) کول رن
 to strike on the back (in the sense of admiring) , کول گرفتن
 " take by or on the shoulder (xv) گرد آمدن to gather round ,
 گرد کردن to surround , to invest (xvi) گردن کردن to strike off the
 head , گردن گرفتن to undertake responsibility (xvii) کنار گرفتن
 to chum with (*some one*) (xviii) گریه کردن to weep (ix) گلیر کردن
 to clean (*corn*) or sift (xx) گلوله باریدن to pour forth shots
 (xxi) گم شدن to be lost, to go away (xxii) گمان بردن to believe,
 suspect , گمانهای بد to suspect evil of (*a person*) (xxiii) گمراه
 کردن to lead astray (xxiv) گوش دادن to listen, attend to
 (xxv) گول خوردن to be deceived (xxvi) گزین بردن to excell (xxvii)
 گیر کردن to become enured , گیر آوردن to obtain, get ,
 to get into a difficulty (xxviii) لاف رن to brag of, to boast
 (xxix) لازم داشتن to want, require (xxx) لصد کردن to rob, dispoil
 " لصد کردن to lead an army against , to attack (xxxi) لصد کردن
 to halt (xxxii) مات ماندن to be struck dumb with
 surprise (xxxiii) مالمال بردن to teem with (xxxiv) مأمور فرمودن
 to give orders, to be employed or despatched (xxxv) معجز شدن
 to be astonished (xxxvi) متفرق شدن to disperse, separate
 (xxxvii) معاذله کردن to pay attention to , (xxxviii) معاذله کردن
 to dispute, to have an altercation (xxxix) معجز کردن to be able, or be
 in a position to (xl) معجزات کردن to guard, preserve (xli) معجز
 کردن to display affection (xlii) معالعه کردن to resist
 (xliii) معسوده نمودن یا نمودن to return (xliv) معسوده نمودن

prepare a rough draft (xvi) *مستدل شد* to look (xvii) *مستدل شد*
 to be occupied with (xviii) *مستدل شد* to be fatigued
 (xix) *مستدل شد* to make well known (i) *مستدل شد* to be
 (ii) *مستدل شد* to oppose refuse (iii) *مستدل شد* to regard as
 ridiculous (iv) *مستدل شد* to trade negotiate (v) *مستدل شد*
 to embrace (vi) *مستدل شد* to excuse (vii) *مستدل شد*
 to make oneself known to (viii) *مستدل شد* to dine (ix) *مستدل شد*
 service (x) *مستدل شد* to be delighted (xi) *مستدل شد*
 to put in doubt (xii) *مستدل شد* to be known to be evil (xiii)
 (xiv) *مستدل شد* to be denounced (xv) *مستدل شد* to do no more
 oneself (xvi) *مستدل شد* to fail in duty (xvii) *مستدل شد*
 with neglect or fault (xviii) *مستدل شد* to look at to pause to
 think (xix) *مستدل شد* to be tired of a thing to feel ennui
 (xx) *مستدل شد* to please anyone (xxi) *مستدل شد*
 waiting for (xxii) *مستدل شد* to become a special
 favourite with (xxiii) *مستدل شد* to be popular (xxiv)
 to be entitled to reward (xxv) *مستدل شد* to go as
 a guest (xxvi) *مستدل شد* to give up a contest (xxvii)
 to follow some one's track (xxviii) *مستدل شد* to get
 rid of (xxix) *مستدل شد* to be inclined, to desire.

16 The Character of Nadir Shah

Born of low rank, Nadir appears to have owed the distinction, which he early obtained among his rude associates, to his uncommon bodily strength his determined courage and a strong natural sense, which though afterwards improved by experience, was never cultivated by education. The wretched

condition of his native country was calculated to excite in his ardent mind the noblest ambition, and when we reflect on the success which attended his first efforts against the Afghans, we are almost reconciled to his usurping the name of that sovereignty, the substance of which he had long enjoyed, and which he could not have resigned without extreme danger to himself, and to a nation that had been saved by his valour and his genius. The riches and renown, which he obtained by his expedition to India, gave him great means of restoring Persia to her ancient splendour, and his invasion of Bokhara, while it was the best and indeed the only way to secure the continual tranquillity of his own possessions, added, perhaps, still more to his fame and power. Hitherto this monarch, whether we consider the noble and patriotic object which first stimulated his ambition, the valour and ability he displayed, the comparative moderation with which he used his success or the glorious deeds he performed, is entitled to great, if not unqualified admiration. But a dreadful change took place in his disposition and character. From the time when his mind was subdued by avarice and suspicion, he became one of the most cruel of tyrants; and Persia by a strange destiny, seemed doomed to receive her death from that hand, to which, a few years before, she had owed her existence. The character of this wonderful man is, perhaps, exhibited in its truest colours in those impressions which the memory of his actions has left on the minds of his country-men. They speak of him as a deliverer and a destroyer, but while they dwell with pride on his deeds of glory, they express more pity than horror for the cruel enormities which disgraced the latter years of his reign, and neither his crimes, nor his attempts to abolish their religion, have subdued the gratitude and veneration for the hero, who revived in the breasts of his degraded country-men a sense of their former fame, and who restored Persia to independence.

As (نادر) Nadir (چون) worthy lineage (شایسته) had not (در اراذل حال) thus it appears (می نماید) that early (در اراذل حال) his uncommon bodily strength and courage and fixed determination and intelligence and natural sense (قوت بدنی نادر الزرد) the cause of distinction (شعاع و عن ثبات و دکا و یکسب می نمود)

(among his rude associates) (ما بدی همسران و انبارای غیر) (صاحب همکاران)
 became and the sharpness of his genius and natural
 sagacity (من بعد) (حدیث دهنی و فریسی دانایی از)
 by experience (بتجربہ) it improved (زیادہ شد) yet (اما) never
 by education culture it received (هرگز بتربیت و تہذیب و لیالت) . The
 wretched condition and confusion of his native country (عزیزی
 noble (مرد دل پر غیرتش) (در هر حال) in his ardent mind (راجہ راہ برہم خرد
 ambition (حسیاتہ بزرگ) excited (برافرازد) and when the efforts
 that (در باب) regarding the driving out of the Afghans (در بارہ افغانہ
 he did and his success (فیر دینی ہی) in this respect
 (در این باب) is reflected on (ملاحظہ شود) one can say that
 usurping of the name of sovereignty (مصیبت نام - اناحد) improper
 (بدیہا) it was not (نہی) for the reason that (بہیہا) it was
 long (مختہا بود) that in reality (در حقیقت) this affair (امر) with
 him was, and he could not resign it (نمی توانست آراستہ فاکند)
 because (چونکہ) such step (اس حرکت) the cause of great danger
 and painful injury (بامداد خطر مقام و ضرر اہم) would have become
 both for himself and for a nation (ہمدہ ہامد)
 (ہجہا و کار دینی از) which by his valour and genius (ہجہا و مہمتی
 from the claws of enemies (از چنگ اعدا) freedom (خلاصی) had
 obtained (یافتہ بود) . The riches (دولت) that the expedition to
 India (از مروج کشی ہندوستان) he obtained (بہنگ آورد) and the
 renown (بدین ملال) that by this means (شہرتی)
 the cause of this (مہمتی این) became that the ancient
 splendour of Persia (بوجہ و بجا ، مدہم انوار و) he restored
 and the invasion (لغت و تازی) that upon the country

of Bokhara (بکهارا) he made, firstly (اولاً) the best way (راست‌ترین) and indeed (بی‌التراف) the only means (تنها) for the sake of continued tranquillity of his own possessions (برای آرامی پاینده ملک خود) was, and secondly (ثانیاً) added still more to his power and fame (بر قوت و آزاره اش بیشتر افزود).

Whether (حوا) upon the actions that a nice sense of honour of the country (حب الوطن) and patriotism (در ازیل) him upon that (داشت) or (یا) upon the valour and bravery and knowledge of affairs (بر شجاعت) which during life-time (در ایام حیات) from him appeared (ظاهر شد) we observe (نظر کردیم), or (حوا) upon the courtesy (مرور) and politeness that (مداراتی که) in every one (آشکار کرد) of his victories (در فتوحات خود) he displayed (یا) upon the glorious deeds (کارهای بزرگ) that he performed (هر حالت) we consider (تأمل کردیم), in every way (برای این پادشاه) although (اگرچه) for the sake of this monarch (کمال ستایش و تعظیم) may not be permissible (روا نداشته باشد) but undoubtedly (بی‌شک) entitled to great respect and eulogy (سراوار تقدیم و تعظیم) is, but (لاکس) the dreadful change (تغییر خطرناک) which (عمره) in the latter days of life (اواخر عمر) in his disposition (پیدا شد) took place (حرص) and suspicion (علیه کرد) which upon his nature (طبیعتش) conquered (بزرگ ترسناک) him among (ار) the cruellest of the tyrants (مقدر) as though (گویا) it had been destined (که) as (ار همان دستی) that Persia from the same hand (شده بود)

a few years before (سالی چند قبل ازین) the beverage of his (مشرب مباح) it received (فتح) the blow of death (شریح حیات) should receive (باید). From the impressions that (حاصلاتی که) the memory of the actions and deeds of this wonderful man (یاد افعال و کردار این مرد فربس) has produced (بر معانی و مروتانی از دنیا نریده است) the estimate of the goodness and badness of his character (اندازۀ خوبی و زشتی) (می تواند بماند) as it ought to be (گماندنی) one can do (سترس را) so that (چنانچه) him both deliverer and destroyer of Persia (هم رستگار و هم برباد کار ایران) they say but on his deeds of glory (و بزرگی) they dwell with pride (بر کارهای بزرگی) and upon his grievous enormities and oppression and tyranny (بر گناهانی) (از بزرگی) that the latter years of his reign (شی و قلم و رعیت) defiled (ملوث ساخت) in place of expressing of horror and malediction (بجای اظهار وحشت و نفرت) for the most part (تا حد می هرزد) Neither his crimes (نه گناهی که از وی صادر شده بود) nor (نه) the extreme efforts (کوششهای بیلیغ) which for changing the religion of the inhabitants of Persia (که برای تغییر دین مذهب اهالی ایران) he made use of (سپاسداری و احترامها) the gratitude and veneration (بکار برده بود) from their mind (دلشان) has obliterated (محو کرده است) which is due to that hero (که سواران آب بهادر شجاع است) who on the minds of his degraded country men (بودلهای مروتانی افتاده بود) the former fame of (باز کرد) Persian (باز کرد و ناموس قدیم) and the government of (باز) Persia (حکومت) again (باز) independent (گردانید) he made (گردانید)

NOTES

149 Some of the uses of the word 'رجرد' may be thus illustrated (1) ^۱عزتی وطن سرآپای رجرد این جوان را مستقر داشت (1) the feeling of patriotism enthralled the whole frame of this young man from head to foot , ^۲رجردش مرع سر بلندی و مهابتسب his personality is the cause of honour and glory (to the nation) , ^۳رجردش ما و رجرد تو کسی لقا را با پیگیری و نقرات را نه پیشیری نمی آرد as compared to yourself neither Luqman nor Hippocrates is of any account (ii) ^۴رجردش ما عینیت it does not exist , ^۵رجردش در تمام ایران از رجرد قانس احدی خبر نداده through-out the whole of Persia not a single person was aware of the existence of Law (iii) ^۶رجردش ما که تعب آن مأموریم همانا حاکم پاکست که در آن (iii) دادند وطنی که تعب آن مأموریم همانا حاکم پاکست که در آن let them know that the birth-place to the love of which we have been commanded is verily none other than the holy land on which we have come into existence , ^۷رجردش ما چه صدمات نگرانی رجردش را داشت weakness having overpowered him, he fell down , ^۸رجردش ما چه صدمات نگرانی رجردش را داشت what pains and troubles did our holy law-giver hold permissible to his gracious person

150 Examples illustrating the uses of the word 'عیر' are (1) ^۱دیگر عیر از این چاره نماده است there is no other help for it but this , ^۲دیگران بچه را در بعل او دیده اند others than you have seen the child in his arms , ^۳عیر از این چه حرب رده است besides this what has he said ? ^۴این را عیر از من و او کسی نمی داند no one save him and me knew this secret (ii) ^۵یقین است عیر از این نیست (ii) یقین است عیر از این نیست it is certainly not otherwise , ^۶که از این است که از پدرم نماده دسب عیر , ^۷که از این است که از پدرم نماده دسب عیر

the flocks and horses my father has left should fall into the hands of others (iii) اما ما بغاطر بعضی آرزوهای دور و دوری (iii) but you by reason of certain further and ultimate aims wished to give her to that defunct of accursed memory باید بر دلمای بی اطلاع فیر کانی و بارس را ابرساند he must of necessity set aside un-informed, incompetent and interested individuals from (the duties of) the state I engaged myself in composing quartets and odes either extempore or otherwise

151 Time Future may be indicated by the Adverbial phrases (a) من بعد از او را میبارم بهدید as for the future give the vix ship to whomsoever you may know to be fit henceforward I cannot leave her here and (b) پس از این من بعد از این as پس از این after this do not mention my name پس از این after this what shall I do ?

152 The uses of the word هرگز may be illustrated thus (i) Persia never had such a monarch (1) هرگز ایران را چنین شاهمانی نداشت (1) G up to this time it was never known in Europe I had never been out to rob (2) هرگز بدر نمی رفتم (2) چو اهل اس شهر هرگز ایرانی ندیده بودند از ملاقات ما حلقی متعجب as the people of this city had never seen a Persian, they were much surprised at the sight of us (ii) من آنمرد که را هرگز (ii) من در مردم هرگز ندیده ام I have never seen that mannikin من هرگز in my life I have never been on an expedition , I have never seen such obstinate a man

(iii) *my uncle will never give me to another*, *I will never consent to thy death*, *by the soul of my father never will I forgive him*, *I never content-plate treachery against the king* (iv) *میں دشمن! بے رحمیہ ام ہرگز ناقہ (iv)* *did I not order you, never to come into my presence with a sword?* *hast thou ever committed, robbery?* *ہرگز خدا راسی مہی شود و شہنار درود پاریس پی حرم گداری* *should ever* *پہچہ پاندرہ سالہ گل رہ سارہ ام آہ نکشد و از دیدہ حرم درود* *God permit Shahbaz go to Paris in pursuit of enjoyment, and my rosy-cheeked child of fifteen would heave sighs and would pour blood from her eyes?*

153 The 'instrument,' 'means,' or 'the thing with which any action is performed' is commonly expressed in Persian by the particle *به* or *با*, and sometimes by *از*, as (i) *نام تو در را من باز (1)* *از* *with thy name they made me open the door*, *حرب* *with thou thyself, with entreaties and prayers, hast brought us here*, *قصا اس درویش را ہمارا بیدہ تا ہمدردی* *fate has brought this darvish to me that we may ruin that place by his magic*, *ہامان معتمد عربی برای اس* *Sultan Mahmud of Ghazni, with his own hand, struck off the head of one of his courtiers for this crime*. (ii) *چہوق حرد را با آتش احاق یانقر بر اور وحت (ii)* *he lighted his pipe with Yangu's charcoal fire*, *سر را بر زمین* *he threw the head on the ground and made it roll with the tips of his foot*, *تا دست خود سقارش نامہ پوش*

he wrote a letter of recommendation with his own hand راعلى
 کرد her pleader by trickery prepared
 a deed of gift در خستگاه ارشععت درج عالم خرد ماه بار سده (iii)
 all this thou hast read and I learnt in the
 colleges which have been opened by the kindness of our
 own exalted Government هارس برت و آرمعني رناب فرنگ
 by being taken to Paris و بدولت ساساندي اس رد مسير مي سم
 and learning the French language, and by being introduced
 to the State by this man, I shall become known

154 The uses of the word مك may be illustrated thus
 (i) truly you have freed me from the clutches of this inhuman Arab يعقوني ربي و دانكي
 by the dues of manliness and humanity
 rescue this female from the grasp of the Sardar گداي س ده
 my crime consisted
 not in forcing her away from the clutches of the enemy but in
 removing her veil منبرك ا ظلمت حكيم باشي بهنگم آمد بهر حاتم (ii)
 I rose to depart, as soon as the object of the chief physician's
 desire came to my grasp بنفع من بدل خرافم كرد كه بعد از آب و گوله
 I shall narrate (to you) the particulars, how after
 that I fell into the hands of the physician اگر وقت جاي آمد آب (iii)
 at the time it was hoped that the skirt
 of desire might come to my grasp در آنها رساله را بهنگم مي آوردم
 at that point I used to take them in از آب از چنگ بدل نمي زند
 his voice doth not attract در سماع حكيم باره رب منبرك ربي
 in the inner court of the physician's هنگم حكيم بدل رب لهر دك

house, I saw several females, but they were not particularly attracting

155 Examples illustrating the uses of the word بیشتر are

- (i) حق من در او از همه کس بیشتر است my claim over it is superior to every one else's, دیدم فالگیر و رمال در مشهد از همه بیشتر است I saw that in Mashhed astrologers and sooth-sayers were more numerous than dogs هر دو صواب بیشتر حرج می شود (ii) اما از هرگز آن آسوده می‌شوید although it will involve an expense of one or two *mináts* more, yet you will be safe from all sorts of trouble , behold, we are not more than two individuals برای یک رنای ریاده دانستی عقل بیشتر نمی (iii) wisdom is not increased by knowing one more language , I certainly had a greater inclination towards him میل من ناو الله بیشتر بود گذشته از آن این حاها را که می بینی بیشتر همه زادی (iv) previous to it, these places that thou seest were all mostly barren and uninhabited plains , هر آن که خانه را حاد می دانم زلی ندونی صاحب خانه بیشتر سبب است although I regarded (his) house as my own, yet the absence of the host became the principal cause of (my) embarrassment

156 Some more examples of compounds formed with the prefix هم are (i) هم زبان as , هر زبان بودیم we were of one tongue as to their being brave (ii) هم درد - as they dispersed all (our) fellow-sufferers and companions further away from us among the tribes (iii) همکاسه as , از همان روز from that very day he made me his messmate ,

be فر کسی را دیدی از وضع طای و حالِ موطانِ پسرندی as , موطان (۱۴)
 used to enquire of every person he met with concerning the
 situation of his native country and the condition of his country
 مانی که میبستم تجربه آن بود که بعد از آن با as همکار همسفری (۱۵)
 the one thing I understood was همکاران و همسفران حرکت گام
 this experience how I should hence forward deal with my coun-
 trymen and fellow workers (۱۶) as همکاران
 the holy Law-giver of Islam has placed the
 love for thee (or one's own country) in the same category as
 faith (itself) (۱۷) as همکاران

اسپر تازی را در دلازی به پستی پستی خسر
 را که همکاران کردند طای و حالِ موطانِ پسرندی

If thou bindest an Arab horse along with an as,

(Although) their colour might not become the same their
 disposition would turn out similar

157 The uses of the word فریب may be illustrated
 thus (i) I a stranger in a اکنان مردمانِ فریب (۱) a stranger in a
 strange land, and they a strange people فریب از دلازی
 O Imam Reza, the stranger I pray take retaliation
 for (us) strangers I entered the city فریب افریبا داخل شهر علم
 hast thou no فریب از تو لعل می کلند (ii) a total stranger
 knowledge of his strange death? wonderful stories are told about him
 اسپر نسبی و بالایی فریب he made over to me the horse of the body-guard
 you فریب می کلنی بمن عهده (iii) you
 inflict a strange trouble upon me, aunt فریب از منم بازی فریبی

آورده بودند on the route the people had devised a singular pas-
time, و زلزله عریبی برحاسب و زلزله عریبی برحاسب an unusual uproar and tumult
arose در پل سیاه هم دیده شد از افریق که سیلی عریب و مهیب بودند (iv)
two black leopards from Africa were also seen, which were very
• هیأت حرد را قلندران و عتیب و عریب آراسته بودند, singular and terrific, I
had attired myself like wild darvishes in strange and extraordi-
nary garb, مضافین بدیع و معانی عریب بنظم آورده, what wonderful
imports and marvellous ideas hast thou expressed in thy poem!

158. List of Compound Verbs (concluded) (i) ناپدید شدن to disappear
disappear, ناپدید شدن to disappear (ii) ناپدید شدن to disappear
(iii) ناچار ماندن to become helpless, to be obliged to do a thing
(iv) ناخوش شدن to fall ill, ناخوش ساختن to make (one) ill
(v) ناخن گرفتن to pare the nails, ناخن زدن to stir up strife
(vi) نام گداردن to become famous, نامبرد کردن to betroth, نام گداردن
to name (vii) نامبروگون گفتن to talk nonsense (viii) نام بردن to
• have a meal, to accept hospitality, نام بر روی افتادن to hold
one's fortune to be made (ix) نجات دادن to set free, liberate,
نجات یافتن to be liberated, rescued (x) ندیده انگاشتن یا گرفتن to
pretend not to see (xi) نرول نمودن to alight (xii) نسبت کردن to
ascribe, refer (xiii) نشان دادن to show, point out, to impress
(stamp) (xiv) نشستن و برحاست کردن to conduct oneself
نظر (xv) نصیحت کردن to admonish (xvi) نعل کردن to plant (flag)
• انداختن to cast a glance, نظر آمدن to appear (to a person),
نظر (xvii) نظر کردن to attract the eye, excite wonder (xviii)
نظر کردن to look after, take care of (xix) نفس زدن to breathe, pant,
نفس گرفتن to hold one's breath (or tongue) (xx) نفوس کردن to

curse (xxi) کسیند بر آب نفس to engage in fruitless pursuit
 to engrave or draw a picture نقش درختی to embroider
 نقل مجالس (xxii) نقل کردن to copy to tell a story (xxiii)
 to be talked of everywhere (xxiv) نگاه داشتن to withhold
 preserve, take care of نگاه کردن to look at (xxv)
 anxious (xxvi) شکر آید to be grateful, or faithful شکر
 to behave unfaithfully be treacherous (xxvii) نرسیدن
 to eat (polite) (xxviii) نریشغوار کردن to chew the cud
 to ruminate (xxix) نهان شدن to hide (oneself) نهان کردن to conceal
 (a thing) (xxx) باز آمدن to come back (xxxi) باز آمدن to
 arrive, باز کردن to cause to arrive (xxxii) باز کردن to turn
 upside down بازگشتن to be upset, overturned (xxxiii)
 رسیدن to reach (a letter) (xxxiv) رخ شدن to occur take place
 (xxxv) رخ شدن to be apprised of (xxxvi) رخ دادن to lend
 (money) رخ گرفتن to borrow (money) (xxxvii)
 arrive, be joined : (xxxviii) رخ کردن to make a home
 (xxxix) رخ دادن to ask a promise (of a visit) ; رخ دادن to give
 a promise رخ گرفتن to take a promise (xl) رخ کردن to preach
 (xli) رخ گفتن to speak loosely to talk rubbish (xlii)
 رخ کردن to chatter (xliii) رخ کردن to turn a person's head (xliv)
 رخ کردن to be killed (xlv) رخ کردن to bestow give
 (xlvi) رخ کردن to remember رخ دادن to show teach, instruct
 رخ گرفتن to learn by heart (xlvii) رخ گفتن to talk nonsense
 رخ کردن (xlviii) رخ کردن to make common cause (xlix)
 رخ کردن to throw down (l) رخ کردن to be a vagabond to rove.

SECTION—II

1 Domestic Life in Persia.

The Persian women are very fond of their children, and pet them greatly. The love of the Persian for his mother is very great. When grown up he never leaves her to starve and her wishes are laws to him, even when he is an old man, and she an aged crone. The mother is always the most important member of the household, and the grand-mother is treated with great veneration. Mothers-in-law are not laughed at or looked down on in Persia; their presence is coveted by their sons-in-law who look up to them with respect. Black slaves and man-nurses are much respected while the wet nurse is looked on as a second mother and usually provided for for life. The slaves in Persia have a good time; well fed, well clothed, treated as spoiled children, and given the lightest work they have the certainty of comfort and a well-cared for old age. They are always looked on as confidential servants are entrusted with large sums of money and the conduct of the most important affairs and they seldom abuse their trusts. Strange as it may appear to the mind of any one who has not lived in Persia slavery in that country to the African is an un-mixed good.

The Persian women—زنان ایرانی

To be very fond of—کسی را (بسیار) دوست داشتن

To pet—لطف کردن

The love of is very great—and the children also

towards their mother affection and love (مهر و محبت)

to the highest degree (به درجه اتم) have

To grow up—بزرگ شدن

Translate 'her' as 'their own mother

To leave—گذاشتن (use 3 pl. of حال)

To starve—گرسنگی (use 3 pl. of مضارع)

Her wishes are laws to him—

هرچه خواهشهای او باشد اگر دستور العمل کارهای او را میسر گرداند —
از آنچه خواهشهای او باشد سر موئی خلاف ننماید —

They — خردشان Old man — پدش .

Is = become (pl) She = their mother

Aged crones — پدیده زکات

He the most important member of the family —

گرامیترین احبابی خاندان

Grand mother — (را) حده

To treat with veneration — متکرم داشتن (use act voice 3 pl of حال)

Translate 'Mothers-in-law are not &c' thus : in Persia any (son-in-law towards his mother-in-law) (مادرین) with ridicule and laughter behaves not (برپشتند و استهزا حرکت نمایند) and at her with the eye of contempt (حقارت) looks not (نگاه نکند) but (بلکه) her presence (حودش را) knowing a gain (engage in venerating and honouring her) (تکرم و تعظیمش پدیدارد) .

Black slaves — سیاهان . Man-nurses — لالایان .

To respect — عزیز داشتنی (use act voice 3 pl of حال) .

Wet-nurse — دایه - شیرده .

Translate 'is looked on &c.' thus : second mother

(مادر ثانی) regarding (مربوطه) usually till life continueth

(مادام الحیات) surety for bread and 'expense

(they become) (که یل بان و نهقه اش)

Have a good time = life (زندگی) they have quite (س)

happy and pleasant (حوش و حرم)

Well-fed — خورده زیاد Well-clothed — پوشیده فراوان

Treated as spoiled children — دلالا آورده — وضع شان وضع بچهان

Given the lightest work— *له ده هرگز دوار كنده*

They have the certainty &c.—

بدرسته استكمال زمت و مرمعت و بدرستى همداري و برستاري دارند—

• Translate "They are always &c. thus they servants are confidential (رازدار و ميسار) such that (كه) large sums of money (پولهاي كثير) and important affairs (امور مهمي) they entrust them with (حواله ايساني بكنارند) (عظيم)

They seldom abuse their trusts—

كثير باقده كه بفشاند و عيبر ديدند صميم مي گرند—

Translate strange as it may appear &c. thus although this statement (سخن) the cause of surprise and wonder of those (در حيرة و تعجب آنان) may be who have never lived in Iorisi (هرگز بر امري نساذه اند) yet the truth is this that for the African (اهل امري) slavery (برده) in that country (ولادت) the cause of good-fortune (رسالة خوشبختي) unmixed (محصن) is

NOTES

1 The uses of word *سخت* may be illustrated thus

- (i) *پیدا شد* I found that I had come across a grievous danger *شربت سفتي كردم* I drank a cup of strong coffee *بعد از كرسي سفت از دروي پادشاه مي گذشت* after a very low obeisance he passed by the front of the king, *حريف را سخت* he perceived (his) antagonist to be (too) powerful *زليخا خيلي* Zuleikha, thou hast become very stingy; (ii) *آخر اتي* at last he made a very disagreeable proposal *در آخر اين مقصده بگوي مدرسي پادشاه رسيد* When this order

reached the auspicious ears of His Majesty, he extremely approved of it , تر سبب نعا دنگم افتادي thou hast most opportunely come to my hand , شما اهل ايران سبب دیرحم مردماند you Persians are very cruel men , ای روزگار اولین دیدار برای ما سبب مسعود شد it proved a lucky day for us when we saw each other first (iii) کاغذهای seizing firmly the papers with the pictures, she throws them under her foot , ار در تن I bitterly complained against two of them , ایشان سبب اتمام امری a hand seized me roughly by the arm دستي به بازو چپید I tightly sewed the ducats inside my girdle اشراف را در بند خویش ، در دوشتم

2 Some examples of the uses of the word 'سعید' are

(i) تا چشم کار می کرد چادر سعید بر افراشته بود as far as the eye could see white tents had been pitched , مردکه با این ریش و چشم سعید حیا , سعید حیا O man, 'art thou not ashamed with these white beard and hair? the woman's veil was white, and here and there stained with blood and torn دریده (ii) فرزند! رزب سعید که روی مرا سعید کردی my son, may thy face be whitened (or may thou prosper) as thou hast brightened my face , تو را که کار سعید پیشانی خواهد گریخت you who are a conspicuous character will be easily caught (iii) کس سعیدی دیگر یعنی مرتوتی there was another grey-haired decrepit old woman, talkative and hard of hearing , ریش سعیدان قدیله را having called together the elders of the tribe, he said , سعید معتبرم ریش آمد a venerable man with grey beards stepped forward , عول ربي اسب حادر سعید با مردی در پناه

دراز بهای شده (what seemed to be) the *ghol* was a woman white veiled, hiding with a man under the shade of the wall.

3 The uses of the word *سياه* may be illustrated thus
 I ديدم كه كلاه صاحب پناه افروني در گوشه چادر بهاي سياه افتاد (i)
 perceived the cap containing the fifty ducats lying on the dark ground in the corner of the tent رفتم سياه با ۵۰ رنم سكه و فلنگي
 a black slave with half a blade of sword بي چيمای ساهی لک شد
 and a triggerless musket gave the confused appearance of an army
 a dog of us the blacks is worth ما ساهاب سگاهی بشما مي آرد
 one of them يكي از اشخاص يك كمي بزرگي پرل سياه آورده برد (all of) you
 had brought a large bag full of copper coins مرا در بري ريزگار (in)
 if thou carry me far away مادر ساه مي شود
 he has made my day ريز مرا سياه كرده صبر و ملول را برنده
 dark, has cut off my patience and ease of mind سياه ريزي بعمار
 the dark day (of misfortune) is very near the ديدك است

2. A Thief Caught.

One night a thief stole a man's horse from the stable and rode away with it. However much he searched the owner could find no clue to the horse or the thief. So he started for the place where they sold horses, to buy another. When he came to the horse-market, he found his own horse among those for sale. He seized the horse by the bridle and cried "This is mine." "It can't be yours," said the thief who was there to sell the horse, "for I have had it more than a year." The real owner then put his hands over the eyes of the horse, and said: "If this is your horse, tell me which of its eyes is blind." The thief who had not looked at the horse with care did not know what answer to make. At last he said "It is blind of left eye." "You are wrong," said the owner. "O no!" said the thief. "I spoke too soon! That's a slip of tongue. I meant to say the right eye." The owner then removed his hands from the eyes of the horse, and said: "You are a thief; the horse

is not blind of either eye I asked the questions simply to take you in and prove the truth" "Caught! caught!" cried all the men who stood by They then brought the thief to the Police Magistrate who sent him to prison, and restored the horse to its rightful owner

Translate 'one night a thief' &c. thus: it is said that one

night a thief &c (آورده اند که شی دردی الم)

Stable—ام‌هال - طویلہ

To steal—(use معطوفه دریدن)

Rode way with it—در آن سوار شده درج

He (=the owner)—صاحب است However-much—هر چه

He searched—تکاپور نمود و جستجو کرد

He could find no clue to the horse or the thief—

نه از آن اثری یافت نه از درد سراسی —

To start for (a place)—سری (مکانی) شدن

The place where they sell horses (= a horse-market)—

میدان اسب —

Among those for sale—در میان آنهایی فروختنی

Translate 'He seized the horse &c' thus: and seizing

its bridle (لگامش را سبب جنگال کرده) cried out (فریاد بر آورد)

that it is from my possession (آن من)

Who was there to sell the horse—

که در آنجا موجود بود و حواس که آن را بفروشد —

This can't be yours—این اسب نمی تواند از آن تر باشد

For—چه

I have had it more than a year—

بیشتر از یک سال است که پیش من است —

The real owner—مالک حقیقی (با حقیقی)

To put — *گذاشتن* (use *مطوف* *امی*)

Which of its eyes is blind — *کدام 3 ن تا بناست*

With care — *از روی خبرناری (تا ددنهایی)*

To look at — *میر کردن*

To make an answer — *پاسخ داند* (use 3 sing, aor)

Left — *چپ* Blind — *کور*

You are wrong — *علما گفتی، اشتبا کردی*

I spoke too soon — *برورد گفتم*

That's a slip of tongue — *زبانم بلغزید*

I meant the right eye — *مزانم چشم راست است*

It is not blind of either eye — *هیچ یک 3 کور نیست*

Translate I asked these questions &c. thus this question and answer (سوال و جواب) for this was, that I may take thee in (رسد بچنگ آید) and prove the truth (حقیقت را بصدیق نمایم)

All the men who stood by — *همه 3 حاضران*

Caught — *ثابت شد گرفتار شد*

Police Magistrate — *دائرة*

Prison — *معتدس خانه زندان* To restore — *استرداد نمودن*

NOTES

4. In Persian it is customary to begin a story with such phrases as *برائشال روزانی کنند که حکایت کنند که کردند که آورده اند که* etc. *هالهم که گفته اند که آمده که*

5. Words denoting *time* may be used with or without Preposition as (i) *بر عتراق دو شبانه روز وارد استانبول شدیم* we reached Istanbul in two days and nights *تا انجاء روز از دست خبری نشد*

there was no news of Joseph till the end of day , از صبح تا حال
 from morning در اندرون شاهي آزار و رازي گوشِ گردن را کور می کرد
 till now the clamour of lamentation and sorrow in the
 Royal seraglio was rending the air , صلح تا شام در اس شهر هرجا
 from morning till night-fall wherever میرزي صاحب اس حواں است
 you may go in this town there is talk about this youth امید
 I hope دارم بد-تری قبول کرده در روزی که اعاب خود را از من مصافحه نکني
 that you will look on me as a daughter, and in this evil day
 not refuse me your assistance (ii) آید , حکیم از هر شب در قرار
 that night the doctor came back later than usual در خانه برگس
 from his attendance at the court , تمام رباں اکثر صبحگاهان است
 the baths are open to the women mostly of a morning , باید فردا
 we should be there by to-morrow morning , صبح در آنجا باشیم
 the whole night with همه شب مقراض در دست و تیله شمعها را می برد
 scissors in hand he used to cut the wicks of the lamps , در ساعت
 we took to the road two hours past از روز گذشته راه افتادیم
 the next night I ascended شب دیگر صام در آمدم
 the roof

6 Some more examples of the uses of the word 'پیش' are
 the reason is with me myself, دلیل آن پیشِ خردم است (i)
 go and wait by the horses , در پیشِ اسبها صبر کن
 I will never go to him , از نخواهم رفت
 the desire of this travel came to my هوائی این مسافرت بمن افتاد
 head (just) two or three days before starting , کاعده پرورزی در پیشِ
 is the letter of day-before-yesterday with you ? پیش از پیش
 I shall turn out a greater beggar than before , اب و لوت مادم

money is necessary to appear respectable before the public (ii) اما بعد ظاهر the night before he had been sent to the Royal castle of Shimran اما چرا نرفتید thou come a little sooner? و بعد از آن که می فرمودم walking further I found a sleeping on on side of that carpet و بعد از آن که می فرمودم non a days its sale is not one per cent of that of the previous times و بعد از آن که می فرمودم he had already taken possession of all that I had in way of clothes و بعد از آن که می فرمودم I thought in my mind that first of all I should have a little the pockets of the deceased (iii) و بعد از آن که می فرمودم he had anticipated things in such a way that the visitor was completely baffled و بعد از آن که می فرمودم he ran forward to shake hands و بعد از آن که می فرمودم another procedure on indifferent to all consequences, و بعد از آن که می فرمودم he foresaw all that would necessarily fall upon his first و بعد از آن که می فرمودم adopt his profession و بعد از آن که می فرمودم as she was walking in front of me she did not observe my face و بعد از آن که می فرمودم I wondered in my mind what a marvellous production (c) the human species is و بعد از آن که می فرمودم راه یفلس پس گرفتیم the day after that bidding an eternal farewell to Tabriz I took the road to Tiflis و بعد از آن که می فرمودم a path before me and I will follow it و بعد از آن که می فرمودم

I considered it my duty to inform you of his plot before-hand , (iv) یکی از پیشخدمت‌هاں داداں کار مامور شد one of his body-servants was placed in charge of that affair , لشکر ایران تا در هفته دیگر سوي هرات در حرکت آمده تسخير تمامی هندوستان the Persian army, within the next two weeks, moving towards Herat, will make the conquest of the whole of India the object of their ambition , در حاضري مي رود wherever he goeth, joy attends him before-hand , شاه پيشکش کردم on New-year's Day I presented a female-slave to the King , اين وقاع راه پيشروى من these events opened my way to promotion , همه اينه a large crowd of people has been pursuing me from all sides

3 The Three Sons of Faridun.—I.

Faridun had, we are told, three sons The two elders—Selm, and Tur, were by one mother, the daughter of Zohhak ; the youngest Eriş, by Iran Dukht, the daughter of a Prince of Persia After these three princes had been united in marriage to three daughters of a king of Arabia, Faridun divided his wide dominions among them To Selm he gave the countries comprehended in modern Turkey , to Tur, Tartary and part of China , and to Eriş, Persia. The princes departed for their respective governments , but the two elders were displeased that Persia, the fairest of lands and the seat of royalty, should have been given to their younger brother, and they combined to effect his ruin They first sent to their father, to reproach him with his partiality and injustice, and to demand a revision of his act, threatening an immediate attack, if their request was refused The old king was greatly distressed He represented to them that his days were drawing to a close, and entreated that he might be allowed to depart in peace Eriş discovered what was passing, and resolved to go to his brothers and resign his crown and throne that had been the cause of

disunion amongst them. So he started with a letter from their parent to Selm and Tur the purport of which was a solicitation that they should live together in peace. This appeal had no effect and Eriş was slain by his brothers who had the barbarity to embalm his head and send it to Fardun. The old monarch fainted at the sight; when he recovered, he seized with frantic grief the head of his beloved son placed it on his bosom and holding it in his raised hands he called upon Heaven to punish the base perpetrators of so unnatural and cruel a deed

Translate Fardun had &c. a Prince of Persia thus in the traditions (اخبار) it has come (آمده) that Fardun (فریدون) three son had Selm (سلم) and Tur (تور), his elder sons (پسرانِ بزرگ) by (از) the daughter of Zohhak (زحاک) and Eriş (اریش) his younger son (پسرِ کوچک) by Iran Dukht (ایرانِ دخت) the daughter of one of the princes of Persia (از اعیانِ پارس)

To unite in marriage—میراثه داد (use 3 sing past act voice with 'princes as object)

A king of Arabia—نکی از سلاطین عرب

His wide dominions—حاکمِ وسیعِ حدود

To divide—سپید کرد (فر)

Translate 'to Selm he gave &c. thus in this wise (پایانِ این) that the country (بلادی) which now-a-days (امروز) under the government of the Turks is (در تحتِ ریاستِ) to Selm and the country of Tartary (مملکتِ) (بعضی از ممالکِ چس) and some part of China (از ممالکِ چس) to Tur and Persia (فر) to Eriş he gave away (فر کفار کرد)

Their respective governments— اِيَالْتِهَامِي مَمْلُوكِ حَوِيْشِ

Were displeased— دَلْتَمِي رِ آوَرْدِه حَاطَرِ اِيَالْتِهَامِي

Translate 'Persia, the fairest of lands &c' thus • Persia,
that both (هَم) the fairest of lands (تَرِيْنِ مَمَالِكِ)
and (ر هَم) the seat of Government (قَرَارْگَهِ سَرَايَاَتِ) is,
to their younger brother might be given (دَاَدِه شُود)

To effect his ruin— دِرَاوِيْسَالِ رِي

To combine— دِيْگِي شَدَن - دَايْکِدِگِرِ اَتْعَاقِ کَرْدَن

First— اَوَّلِ Sent to their father— دِه پَدَرِ پِيْعَامِ کَرْدَن

Translate 'to reproach him &c' thus : and him for his
partiality (حَاسِدَاَرِي) and injustice (نِي اِنْسَاَمِي) they
reproached (مَلَامَتِ مَرْدَن) , and said that if altera-
tion of (تَوْرِ) this act (عَمَلِ) be not made (نِشُود)
immediately (نِي تَآمَلِ) troop (اَشْکَرِ) upon thy head
we would lead (حَوَاهِيْمِ کَشِيْدِ)

Translate 'the old king was &c' thus • from this remark
(مَقُولِه) the old king (مَلِكِ کِهِي سَالِ) was greatly
distressed (رَحْشِ اِهْتِي نَامَتِ)

To represent— اِنْلَاعِ مَرْدَن

His (= my) days were (= are) drawing to a close—

اَيَّامِ عَمْرَمِ بَرْدِيکِ دِه پَايَاں رَسِيْدِ —

مَعَ حَيَاةِ مِي بَرْدِيکِ نَعَامَرُشِي اِس —

Translate 'and entreated that he &c' thus : you should
withdraw the hand from this sort of acts (نَايْدِ اَرِي)
(مِي تَوَانِمِ) that I may be able (کَوْنِه حَرَکَاتِ دَسْتِ بَرْدَايْدِ) in
peace and safety (رَاحَتِ وَ اَمْنِيَّتِ) from this perishable

world (جهان دانی) I may depart (رحلت بکنم)

What was passing—کنفیجرامه

To discover (= be aware of)—(از) —مآمرشدی

To resolve—مزم کردی

Translate 'to go to his brother &c. thus that himself (خود) near the brothers having gone from crown and throne (از تاج و تخت) that the cause of dissension among them (ماتۀ فساد و مایۀ نزاع است) is, he would resign (از تاج و تخت)'

With a letter from their parent—نامه از پدر گرفته

The purport of which &c. in peace—

که در آن ترتیب صلح و اتفاق بود —

To Selim and Tur—به شاهی اشانی

To start—زود گشتن

Translate 'this appeal had no effect &c. thus but (ولی) upon this deliberations (مذاکرات) no effect having appeared (اثری موقوف نگشت) Enj at the hands of the brothers to slaughter (به قتل) reached (رسید)

Who = and they

Had the barbarity (=their transgression to such a limit was that)—

معنی اشانی یعنی بود که —

To embalm — به لافان

At the sight (= when his eyes fell upon the head of his son)—

عین نظرش بر سر پسرش افتاد —

To faint—از غش رفتن

To recover—بفرود آمدن

بازند the greater part of the people and all the nobels have hearty devotion to me for the sake of my father's good deeds , چرا اسبابی آئی why do you come here in this unperturbed way ? بخاطر عزاء خود سعادت بدید مریدم اوردم we raised the amount of promised cash to our heart's wishes از دمعت اندکی از آمد مرهم و کفاس آورده خاطر نرسد not a single person from among the subject people was ever displeased at heart from the behaviour of the defunct of blessed memory and his men.

4 The Boy and the Cat.—I

In ancient times in the city of London there was a wealthy merchant, who took into his house a poor orphan and brought him up. Although this child was so young that the merchant did not appoint him to any work yet he himself being diligent, and having devised some work for himself busied himself in collecting lost pins. When he had picked up a number of them he brought them to his master and gave them to him. The merchant was pleased and said "Please God by and by this boy will turn out a trustworthy and economical man." One day in that house a cat gave birth to some kittens and that orphan obtained permission to rear one of them for himself. When the kitten grew up one day it happened that the merchant, having laden one of his ships with various kinds of merchandise was sending it to a distant country and he wished to go on board the ship and see whether every thing was right. On the way as he went he met the boy holding his cat in his arms. He said to him: "Child hast thou not some thing too to send across the sea for sale?" The boy said: "Sir you well know that I am destitute and have nothing but this cat." The merchant said "Well, send this cat that it may be sold and its price brought back to you." The boy handed over his cat to one of the sailors and asked that they should sell it for him and the ship started.

A wealthy merchant— تاجر دوله مند

Took (= having taken) into his house— در خانه خود حا داده

To bring up— پرورش نمودن

Young— کچھ , To appoint to a work برکاري گماشتی

He himself— خود ري

Being diligent (= loving toil)— محنت را درست داده

To Devise— اندیشیدن

• Translate 'busied himself &c' thus became engaged in
this (مشغول این شد) that lost pins (سحقتهایی که شده)
he might collect (جمع کند)

A number— مقداري To pick up— برچیدن

Please God— انشاء الله By and by— بعد از چندی

A trustworthy and economical man— مرد مورد در صرفه خو

To obtain permission— اذن یافتن To rear پرورش دادن

Kitten— بچه گربه It happened— افتاد

Various kinds of merchandise— اموال و احناس تجارتی

To load— انباشتن

To go on board the ship— داخل کشتی شدن

And see whether everything was right—

تا ببیند که آیا هر چیز به ترتیب است —

To meet— برخوردن (با کسی)

Holding = who had در بعل In his arms—

Translate 'hast thou not something &c' thus. (آیا)

thou too (تو نیز) something hast not (نداری) that for

sale (بروش) to that side of the sea (آن طرف دریا)

thou mayst send

Well—بغري Desolate—مفلس

Translate that it may be sold 'c' thus that that (آنرا)
having sold (فروخته) its price (ب) for three they
may bring back (بار آورد)

To ask—درخواست کردن

NOTES

8 The idiomatic uses of the word *حس* may be illustrated thus (i) *هر چیز در وقت خودش حس است* every thing at its proper time: good *من چو اساتذ همگی در می بینم حس می آید* I was delighted to find them similarly situated with my self *بینم بارها* *حس آمدنی* I observed it was not pleasant to come *حس نمانده* *حس آمدنی* thou art welcome may thy shadow be not lessened from over our head *او سرگشتم خوش آمد* he was pleased with my story *او از برکلی حس نداشت* he was not addicted to too much talking *سفر ما حس گشت* our journey was propitious (ii) *بغری نویسی نپسندیدم* we had it written by a good calligraphist *تو از ارباب اندکی حس طالع مری* thou art somewhat more fortunate than they *حس و نوح سفر نزدیک شد خوش آمد* I was delighted when the time for starting came near *مردم بلد با مری حس سر* my motive was thy happiness *مردم با مری حس سر* the conductor with a man, well-turned out as to head dress and apparel, rode towards me *مردم با مری حس سر* my father owing to his gentleness and good nature had been a great favourite of all (ranks of people) *منم از خوشگواران گرفتار گردیدم* I was deprived of the means of leading a life of pleasure *من هم اربابان*

would that every Persian had had
 the good-fortune which had befallen me to-day ,
 ار دمع و طرم he was delighted with my appearance and bearing
 Norjehan was delighted
 as she was a well-wisher of mine ,
 بسیار خوشامد میشوم که پول بگیرم I shall be very much satisfied to take money ,
 درین مورد درین مورد
 in that case what difference will it
 make, if she is pretty or not ?
 ولی بنقد ناید تا پول بگیرم
 but now let me enjoy myself at the doctor's expense ,
 I was much pleased with his
 company ,
 he is not also satisfied
 with me

5. The Three Sons of Faridun II.

The daughter of Erij was married to Pushang, the nephew
 of Faridun , and their young son, Manuchehr, proved the
 image of his grand-father The child became the cherished
 hope of the aged monarch ; and when the young prince
 attained manhood, he made every preparation to enable him
 to revenge the blood of Erij Selm and Tur trembled as they
 saw the day of retribution approach , they sent ambassadors
 with rich presents to their father, imploring pardon for the
 past , and entreated that Manuchehr might be sent to them,
 that they might stand in his presence like slaves and wash
 away the remembrance of their crimes by tears of contrition
 Faridun returned their presents with indignation, and replied to
 their message in unflinching terms "Tell the merciless men," he
 exclaimed, "that they shall never see Manuchehr but attended
 by armies and clothed in steel" A war commenced , and in
 the first battle Tur was slain by the lance of Manuchehr Selm
 retired to a fortress, but he was ultimately seized upon by Manu-
 chehr, and made one with his brother. When Manuchehr
 returned in triumph, the venerable Faridun advanced on foot to
 meet him , the prince dismounted when he approached, and,
 after kissing the ground, received his congratulations Faridun

soon afterwards died : but before he expired he established the grandson of Eriş firmly on the throne, and advised him to attend to the council of Sam a nobleman of great wisdom and high birth who was the hereditary Prince of Seistan

To be married to— در حباله ازدواج کسی برود

Their young son Manuchehr—

پسر منوچهر نام که از ابله در وجود آمد—

Was the imag of their grand father—

در صورت و سیرت با جد خود مشابهت تمام داشت—

The child became &c of the aged monarch—

آن پسر پادشاه را همه تعلقاتی قلبی و امدهای
دلی با آن پسر و همی وابسته شد—

When he attained manhood—

چون از سن صبی بعد بلوغ آمد—

He made every preparation &c the blood of Eriş—

تجهیز و تدابیر حرب را قلبی وجه انکسار دهنه او
را با تمام حرب ابرم نامور و مستعد گردانید—

As they saw the day of retribution approach—

چون نزدیک روز انتقام را در یافتند—

They trembled—

از بیم و هراس آب در دهانشان دهید—
هر خرد لرزیدند—

Ambassador— سفیر الهی Rich presents— ثوابای ملوکانه

To their father— پدر بار پدر Sent—having sent.

For the past— از افعال گذشته

To implore pardon— برای عفو (use 3 pl. past)

To entreat— معروض داشتن

Translate 'that they might stand &c. thus in the Direct

form of narration that slave-like (بده وار) in the presence (در حضور) having stood (ایستاده) we may do him service (خدمت را بجا آریم) and the remembrance of our crimes (یادِ حرایمِ حرد ماں را) with tears of contrition (اشکِ بدامت) we may wash (دستِ زبیم)

With indignation—نا قهر و تنفر

To return—رد نمودن (use مامی معارفه)

Replied to their message in unflinching terms—

پاسخِ پیغامِ شان نا العاطِ بیباکانه داد —

Merciless men—بی رحمِ سواران They = their eye

But attended by armies and clothed in steel

بتر نا ء ساگر در حلو و «لاح در برادر —

War—جنگ Battle—معرکه ,

Tur was (=having) slain by the lance of Manuchehr—

تور بکایِ هلاکِ آفتاده —

Fortress—قلعه . To retire—پناه بردن

To seize upon—آوردن (use act voice مامی معارفه with منصوب as nominative)

Made one with his brother—برادرِ ملحقِ ساخت

Translate 'when Manuchehr returned &c' thus : Manu-

chehr victorious and triumphant (فیرور و ماهر) having

returned still on the way was, that through excess

of joy (ار قوطِ اندساط) Faridun, the venerable (مستترم),

for meeting him (برایِ اقبالش) on foot (پیاده)

advanced (رویشِ رمت)

To approach — نزدیک شدن

To dismount— (use معطوف غلبه)

Translate after kissing the ground &c. thus the ground of service (رسم خدمت) he kissed and with the congratulations (تهنیت و مبارکبادی) of the king became dignified (مستزک شست)

Soon afterwards— چندی بعد ازین

To die— بسالای خورشید پیوستن

Before he expired— پیش از آنکه اجل گردید گریختن شد

To establish firmly on the throne— بر سریر مملکت مستحکم ساختن
(use معطوف غلبه)

Translate 'advised him to attend to the council of Sam &c. thus him in honouring and venerating (باعتظام و احترام) and accepting the good counsels of Sam (باصائب رأی) who with right opinion (تهدیل تصانیع سام) and with nobility of birth (اصالت خاندان) qualified (مستزک) and father upon father among the rulers of (رحلت فرمود) Seistan was, he advised (حکام).

NOTES

9. The idiomatic uses of the words آب may be illustrated thus چو کسی آب گیرد آواز از وی با سارح آبشار بگر (i) when any one demand water speak (to him) in flattering and pleasant language they would not give me water from the reservoir با ندرسته از آب و هرگز سقایی اندر خانه مردم عالم با از دخت و بزم بسپد بود with the money that I had accumulated by the business of a water-carrier I was better off (now) than when I (first) came to Meshhed, کم آبخورگی خاتم را من آ، کم I

broke the bowl from which my mistress used to drink water ,
 the courtyard was well-swept and
 sprinkled with water , و آب پاشي کردند
 last night's rain had given it a new brilliancy and splendour ,
 night's rain had given it a new brilliancy and splendour ,
 I asked for enough fruit to eat
 and curds to drink , I asked for enough fruit to eat
 and curds to drink , و زردن میوه و دوشیدن آب دروعی خوراکی
 the Princes royal, more beautiful than the blazing pearls and jewels of the
 finest water adorning the Royal person, stood in rows to the
 right and left , all the gardens
 are supplied with water from the wells , آب و هراي این مدارگاه حيلي
 the climate of this station was very bad , اولاً بي اختيار لرزه ام
 at first involuntarily I was seized with
 a trembling, making me lose all my power and strength ,
 ادر صرع و در حداردي در همتي اندر بدم که در بهاد این مشتاي آب و گل که آدميش نامسب
 I was struck with
 wonder to contemplate how He had created all these physical
 and mental powers and capacities in the nature of this handful
 of water and earth, called man , امين الدوله را تا من شکر آني درمياں
 Aminud-Dowlah and I had a disagreement between us
 I bought a blue muslin shirt ,
 you must get a blue gold-
 embroidered jacket made in Rasht ,
 I engaged myself in answering him with plain
 unvarnished language , اگر سرب بزرگ و کوچک و بيديت پس
 had thy head been large ,
 مي بود امرور سرب در آب امي

and thy eyes small and thy nose flat to-day thy head would have been pickled in salt *دندله که حرف آب دندله شد* they perceived the rival to be too strong *ملی الغموس معلی اما که* through fear of life water dried up in the mouth of Usman Agha particularly *رغب را* Zainab pretended not to see me till every thing was still *فر نرد خاتم زهر آب شیرین را میرود* she reports to our mistress against Shirin *خاک نور دمس خاتم کوره اش حلی آب* now she is high in favour with our mistress *لور این حکایت* on hearing this story my heart was torn and my bile turned into water *از ترس اینکه منافع آب رفته ام بار* fearing lest I may regain my lost position, she contrived to drive me out of the harem *ملی کور بر* Ali Kur had gone to the lavatory *ر و شرفر بنای شلم* husband and wife gave themselves up to gobbling all that comes to hand *آب و آب منبراند* they will utterly up-root and destroy thee *آب اینی برای کار آمد* perhaps my affair may again prosper *اگر آتومت حالت آب بهارگاه را مندی منی* if thou hast then seen the miserable condition of those helpless ones, thy heart would have burned and thy liver turned into water *مهد گرم باب منافع آتیس عرس و طمع* I vowed to quench the fire of avarice and greed with the water of contentment.

10 Some examples of the uses of the word *خاک* etc

(i) *تو از آن کس دهم که خاک وطن خود را گرامی داشت* thou art the first person I saw who respects the earth of the native-land

I was contemplating to sleep on the ground with my head on a stone (ii)
 a body of persons from the Japanese nation arrived in the country of Germany
 with a view to travel , O dear and venerated mother-country ! may my body and soul be the
 sacrifice for thy soil, for thy earth is the source of our life and
 thy atmosphere the envy of the air of the eternal paradise ,
 the country and environments of Persia do not possess a quarter of the
 population of the country of France (iii)
 according to the reckoning of the grave-diggers, till yesterday six hundred individuals have been
 consigned to the earth , do you know what world of ashes the Kurdish slave-
 girl has heaped upon my head ? my dear, what ashes should I sprinkle on my head (iv)
 to-morrow morning I shall submit to His Majesty the details of that affair ,
 so many of them having fled to foreign parts endure these sorts of disgrace and hard-
 ships , I know many rich people in Persia, who, having been
 burned with the flame of elixir, have turned into heaps of ashes.

6 The Boy and the Cat —II

After some months the vessel reached an unknown island and cast anchor. When the sailors disembarked they were told that a sovereign reigned there. When the king heard that some foreigners had arrived in his country he commanded that they should be invited to lunch with him. But when they sat down at the royal table they saw that although there was plenty of food, yet it was impossible to eat as much as even one morsel in comfort because the king's palace was full of mice and rats, which were so daring that they would snatch the morsels from the hands of the guests. The sovereign was ashamed and declared that he should give a large sum to any one who would discover a remedy for this calamity. Then one of the sailors said: "May it please your Majesty I have a beast of prey which, if you permit will in no time completely destroy all these mice." The king gave permission, and they brought the cat, that busied herself in such a manner that after half an-hour no mouse dared to show its snout. The king was extremely pleased, and purchased the cat for a sack full of gold; and thus the orphan was very much enriched.

The vessel (=that vessel) — آن کشتی

An unknown island — جزیرهٔ من معلوم

To cast anchor — لنگر انداختن To disembark — به خشکی آمدن

To be told — مطلع گشتن Sovereign — سلطان

To reign — پادشاهی کردن Foreigners — اشخاص اجنبی

To arrive in a country — وارد آن شد

Translate he commanded that they &c. thus he commanded (دستور داد) so that them they invited (دعوت کرد) that with him lunch (نهار) they may eat

Royal table — خزان سلطانی Plenty of food — کفایتی فراوان

Was (= is present) — موجود داشت

It was (= is) impossible — ممکن نبود

In comfort — به آسودگی As much as — چنانچه

A morsel — لقمه Because — از آنکه

Mice and rats—موشهای حرد و دررگ Was (= is) full—مملو
Which were so daring &c —

که آنها باین حد حرأب کرده لقمه هارا از دست مهمانان می رنایدند—
To be ashamed محال گردیدند

Translate 'declared that he should give a large sum &c
thus : he said, that whoever (هرکس) the remedy
of this calamity (علاج این بلا را) may discover (دریابد)
a large sum of money (مبلغی عظیم) to him I shall
bestow (حواهم بخشیدم)

A beast of prey—حیوان درنده If you permit اگر اذن باشد
All these mice—همیچ این موشهارا In no time—فوری تمام
To destroy—نیست و نابود کردن To bring—حاضر نمودن
That = and the cat Engaged herself—مسغول شکار شد
Half an hour—نیم ساعت

No mouse dared to show its snout—

هیچ موشی رهش را درآورد داشت که دور خود را بنماید —
For a sack full of gold—برای طلا
To be enriched—دولتمند گردیدند

NOTES

11 The uses of the word ' خش ' may be illustrated
thus (1) چوبِ تَر را هر کس که میخواست می پیچید اما چوبِ خش (1)
a green stick can be twisted what-
ever way one wishes, but when it gets dry it will not become
straight without fire , لبِ خشِ مظلوم را گریه کرد bid the dry lip of
the oppressed one laugh , من مانند پارچه چوبی درحالی خشک I was
transfixed like a piece of dry wood , درحالی چه مانده ,

what benefit will accrue from a life dry and empty ? روزی فرا از
 on a certain day the weather was more than
 usually sultry بد had thy brain been dried up ?
 درجه فت این کشتی مبارک یعنی املاک و دولت پادشاه انگلیس است که هلاله (ii)
 in fact this ship is an ocean-palace of
 Her Majesty the Queen of England just as she possesses
 palaces on dry land ابراهیم خبر حکمی و آثار معطی بهر
 from the southern portion of Persia the news of want
 of rain and forebodings of famine spread in all directions
 as soon as the water-carriers of Meabbed perceived me thy were stung
 with jealousy همه ساله مبالغی گزاف حکمبار از آنجا بفارغ می ریزد the
 whole year round an immense quantity of dried fruits is
 exported from this place در آنم اما جهانگردی حکمی صادر آمد
 during the reign of Jehangir a famine appeared

12 Some examples of the use of the word امر are

- (i) according to order he replaced it in
 the bundle امر بار به بعه نهاد had it
 not been for me how the command of His Majesty would have
 been fulfilled ? مگر من مرده بودم که بد باید اینگونه ا و معروف و ایی از مکرر
 was I dead that thou must take upon thyself the
 lead in matters of religion ? (ii) امر گفتگو فیالم will converse about certain important affairs
 اختیار کل امور بعه نهاد he placed the control of all the affairs in his able
 hand (iii) امر نمود تا یک توبه ماهره پس دادند he ordered a piece
 of cloth to be delivered to me بکاره رنج امر کلم گردید مری ژورن

را برد I shall order the planet Mars to strike off Monsieur Jourdan's head , امر فرمود که آن مرد بعد از طرف پادشاه هرگز شرط ناید , he commanded that the man should never afterwards lay a wager on behalf of the king

۱۳ Some examples of the use of the word 'علاج' are
 (i) علاج درد دندان مدد رساند it is a special cure for tooth-ache ,
 (ii) ندارد علاجی بجز دایه ت it has no remedy save branding ,
 (iii) مرگ ندارد علاج death has no remedy , (iv) تدبیر مخرج و تدبیر علاج they should engage in preparing remedies and guarding against illness , (v) چه است علاج این همه آهه what is the remedy for all these sorrows ? (vi) در دوره اول علاجش سهل است at the beginning its cure is easy , (vii) برای انجام این مطلب حرا این to accomplish this object there appears to be no remedy but this

7 The House-dog and the Wolf.

A lean hungry wolf chanced one moon-shiny night to fall in with a plump well-fed house dog. After the first compliments were passed between them, "How is it, my friend," said the wolf, "that you look so sleek? How well your food agrees with you! and here am I striving for my living night and day, and can hardly save myself from starving." "Well," says the dog, "if you would fare like me, you have only to 'do as I do'." "Indeed!" says he, "and what is that?" "Why," replies the dog, "just to guard the master's house and keep off the thieyes at night." "With all my heart, for at present I have but a sorry time of it. This desert life, with its frosts and rains, is sharp work for me. To have a warm roof over my head and a bellyful of victuals always at hand will methinks, be no bad exchange." "True," says the dog, "therefore you have nothing to do but to follow me." Now as they were jogging on together, the wolf spied a mark in the dog's neck, and

having a strange curiosity could not forbear asking what it meant. Pooh! nothing at all," says the dog "Nay but pray—says the wolf "Oh! a mere trifle perhaps the collar to which my chain is fastened—" "Chain" cries the wolf a surprise you don't mean to say that you cannot rove when and where you please?" "Why not exactly perhaps; you see I am looked upon as rather fierce so they sometimes tie me up in the day time but I assure you I have perfect liberty at night, and the master feeds me off his own plate and the servants give me their tit bits, and I am such a favourite and—but what is the matter? where are you going?" "Oh, good night to you," says the wolf; "you are welcome to your dainties; but for me a dry crust with liberty against a king's luxury with a chain.

One moon-shiny night—شب مهتاب

A lean hungry wolf—اژدی لاغر و آرسنگی بیلاب

A plump well fed house-dog—سگي چانگی سمن و بسیار خوار

To fall in with—با کسی بر سر آمد

After the first compliments &c.—

از آنجا که گفتگو اولی مراسم دست انداز و تعیبات مفعول آمد

My friend—my old friend

That you look so sleek—که خود بدش آب و تاب می نماید

To agree with—با کسی سازگاری

Translate and here am I striving &c. thus and here

(منک) I who night and day in search of living

(تکس ماش) confounded (سرگردان) and distracted

(تیر و پیر) that a mere subsistence (پیر و پیر) I

may secure (پند و آو) and alas (حک) that this

even to my hand does not reach (لای رسد)

To fare (well)—خوش رفاهانی کردی (use not a sing after

present tense a sing of خواستی)

You have only to do as I do—باید بکای آنچه من بکلم

Translate 'Indeed ' and what is that ?' thus thy work
(تکیاہت را) dost thou say (می گویی) and that what is ?

Translate 'just to guard the master's house &c ' thus : at
night it is necessary (باید) guarding of the master's
house (پاسداری خانه آقا) thou mayest do (ای) and
the thief (را) from that mayest keep off (نارداری)
and enough

With all my heart (I agree)— با حاضری دل راضی هستم

I have but a sorry time of it— من در وقت بدی می گذرانم

Translate 'this desert life, with its frosts and rains &c ' thus

the calamities and hardships of this desert
life (مصائب و درشتیهای این زندگی بیابانی) with the
violence of the rain (شدت باران) and the sharpness
of the frost (حد سرما) hath reached my soul
(برد) , how nice (خوش) it would be (بدنام ریخته)
that my condition (وضع) being changed (تبدیل شده)
for my head (سرم را) a shelter (پناهی) may be under
a roof (زیر سقف) and for my stomach (شکم را)
plenty of food (خوردنی زیاد) in the palm (در کف)

You have nothing to do but to follow me—

باید هیچ، ندی منتر دنبال من بیایی

Translate 'now as they were jogging on together &c ' thus

the wolf agreeing (احادی کنان) both were jogging on
(هر دو حرامان حرامان می آمدند) when (که) the eye of the
wolf upon a mark (داعی) upon the neck of the dog
having fallen (افتاده) a strange curiosity (کنج کاری عربی)

upon him dominant (مستولی) became, that he could not restrain himself (نمی‌توانست خود را نگه میدارند) and asked, that this mark of thy neck what thing is.

*Pooh—آه Nothing at all—چیزی نیست

Translate Nay but pray &c. thus but on the persisting of (پراستد) the wolf seeing no help (چرا ندیده) said &c.

A mere trifle—کمی معص Perhaps—مگر

Collar—طوق

To which my chain is fastened—که زنجیرم را بآن می‌بندند

Translate Chain I cries the wolf in surprise &c. thus (ار شد ز زنجیر زنجیر) the wolf in surprise (تو تعجب) having fallen (امداد) interrupted his speech (قطع سخن نمود) that chain or (یعنی) what?

You don't mean to say—مگر نمی‌گویید مگر مراده نیست

You cannot rove when and where you please—

هرگاه و هرجا که می‌خواهی بی‌هیچ مالع نمی‌توانی گریس بکنی —

Not exactly perhaps—نه مگر یقیناً چندان است

Translate 'you see I am looked upon as rather &c. thus know you (بدانند) that rather (بهشتر) they look upon me as fierce (دولتد ام می‌پندارند) so the day-time (می‌بندد) sometimes (گاه و بگاه) me they tie (می‌بندند) but (ولی) upon my life (برای من) night the whole night (شب همه شب) like the wind (باد) am free (آزادم)

such a deep sigh from the depth of his heart that I felt it all over. (iii) *از عمق دل من گشت آید* Sir my heart feels to observe this circuit later. *از عمق دل من گشت آید* my heart is distressed. I had a black I have had a black. *از عمق دل من گشت آید* the heart may soften at her condition. *از عمق دل من گشت آید* a glance of his eye had fallen on the dead man's head, his heart was so glad. *از عمق دل من گشت آید* several times it came to my mind that I should leave Isaphan unknown to any body. *از عمق دل من گشت آید* at first my heart burnt for all that I had to do. *از عمق دل من گشت آید* then the tranquillity of my heart was somewhat restored. *از عمق دل من گشت آید* I contemplated his state my heart used to bleed. (iii) *از عمق دل من گشت آید* having retired to a corner of the room, I slept from excessive distress of heart. *از عمق دل من گشت آید* we got information to our hearts content. *از عمق دل من گشت آید* he inwardly exulted at having all behaved one of his oppressors. *از عمق دل من گشت آید* I seized the second; an opportunity full of such pleasure and attraction rarely occurs. *از عمق دل من گشت آید* tell me the service you require of me that I may strive to do it with heart and soul.

15 Examples of the uses of the word 'چشم' are (i) *چشم*

از چشم من on my eye, he said Sir I take my leave

Tarwardi is not worth a gnat in her estimation , *تاروردی نه هم از بقدر پشه نمی آید* , I have only this son, the light of my eye , *روشنی چشم هم یک پسر را دارم* , all these are for this that Shahbaz may not be out of our sight even for a day , *همه برای آنست که شاهباز یکروز از پیش چشم ما* , you are welcome, you have brought pleasure, your step is on our eyes , *شما آمدید صفا آوردید قدم دالایی چشم* , but still I saw what was going on , *اما بچشم سر آنچه میگذشت میدیدم* , may thy eyes be brightened, thou hast got off very cheaply (ii) *چشم ت روش حال معنی بدر برنی* the sin for all these should be ascribed to me , *گناه این همه را از چشم من باید دید (ii)* , save me from the evil eyes that have embittered my soul , *امان از چشم بد که مرا* , his entertainment ought to be the object of envy to his enemies and that of congratulation to his friends , *تو از آزرده است* , save me from the evil eyes that have embittered my soul , *میباشد که مهربانی از حار چشم دشمنان و گل باغ دوستان شود* , his entertainment ought to be the object of envy to his enemies and that of congratulation to his friends , *دیدم که حکیم را بچشم کسی میدیدند که کار نکرده مردمی خواهد و مرا بچشم کسی که کوه انور قیس را* , I perceived that they looked upon the physician in the light of a person who wanted payment without doing any work, while I was regarded by them as a divine person able to root out the mount Abu Qubais with prayers , *ما دعا را حائزند* , a mother wanted protection for his child from the evil eye (iii) *حال چشم نکسا که بعد از این دیگرایی کارها نکدی (iii)* , now open your eyes and be warned hence-forward not to do such acts , *اینست که چشم من بتواند احتم* , this is the reason why I set my eye upon thee , *چنانچه نامرتان گوش دادم بالدعائتان چشم دارم* , as I have listened to your orders, I am hopeful of your favours , *چشم در قبول* , my look-out was popularity , *ایں در وقتی چشم و چراغ اندرین* , my look-out was popularity

بادشاه تاجار بود this woman was once the principal favourite
 in the seraglio of a hajar king (iv) *چشم من از خون و اشک زخمش*
سوی تو شده اند see how your eyes have become blood-shot through
 anger *چشم من بر آن دو زن افتاد* his eyes fell upon them
چشم من را بسیار گشاید he also opened my eyes to a great extent
از ما زاری we all fixed our eyes on that roof *چشم بدین بام را*
دارم having been filled with pride on finding myself on horse back while others
 were trudging on foot I stuck up my nose in the air *چشم*
از او برداشتم I recognised the chief physician from the
 attention and fixed stare of all *چشم من بر او افتاد*
 thou canst not bear rivalry with me *چشم من بر او افتاد*
 dost thou not know what cureless disense the pain
 of envy is? *تا آنکه چشم من بر او افتاد* till the
 eye could wink once he got to the top of the peak before our
 presence

8 Astronomy

The wisest and greatest of men both amongst the ancients
 and moderns, have confessed themselves charmed with the
 beauties of this science. To contemplate the grand spectacle
 of the heavens has ever been considered as the noblest
 privilege of our nature. For it is here that we discover the
 wonders of the Deity and see his wisdom in the works of
 creation. Nor is there any knowledge attained by the light
 of nature that gives us juster ideas of this great Being or
 furnishes us with stronger arguments by which to demonstrate
 his existence and attributes. The heavens as the Psalmist
 observes, declare the glory of God, and the firmament sheweth
 his handi-work, day unto day uttereth speech and night unto
 night sheweth knowledge and there is no speech or language

where their voice is not heard' Thus Astronomy is not only valuable as it affords us such exalted ideas of God and his works, but it also improves the mind, and increases the force and penetration of the human understanding. For, by means of this science, we are taught to discover the spring and fountain of all the celestial motions, to follow the footsteps of the Creator through the immense regions of his empire, and to trace the secret causes by which he regulates the great machine of the universe. Were a knowledge of this kind attended with no other advantage, it has rendered essential service to humanity, by dissipating our superstitious opinions and vain fears.

• Both among the ancients and moderns—

هم ار متقدمين و هم ار متأخرين —

Translate 'have confessed themselves charmed with &c' thus confessing (معترف) upon that are (برآند) that Astronomy (علم هائى) a knowledge is full of fascinating subtleties (پُرار نکته هاى) and enchanting beauties (لطافتهاى دلآميز).

To contemplate the grand spectacle of the heavens—

مشاهده تماشاى عرائب و عجايب ملكيات را —

As the noblest privilege of our nature

ار اعلیٰ ترين امتيازهاى مانع بشرية —

To consider— (use 3 pl. pr. tense act voice)

It is here = through this science (علم) it is

Translate 'we discover the wonders of the Deity' and see &c' thus we can (مى توانيم) the wonders of the power of the lord of the world (عجايب قدرت خداوند) we may find out (درآييم) and his perfect wisdom (كاملى او را) that on the pages of creation (صانف مخلوقات) inscribed is (مدرج است) under-

perusal (در تعقیب مطالعه) we may bring.

Attained by the light of nature—

مکتب الکتاب از مباحث طبع —

• Nor is there— بهند نیست

Translate that gives us juster ideas of this great Being
&c. thus that better (بهتر) than the science of
Astronomy it can exact ideas (حقایق معین) and
wonderful conceptions (تصورات بدیع) with regard to
God, the holy and great (مقدس و بزرگوار)
may impress upon our mind (خاطر را بر ما بگذارد) and
decisive proofs (براهین قاطع) and evident arguments
(دلائل ساطع) concerning his existence and attributes
(الالهه لسانه) may confirm (بر سرش نهاده و مستحکم)

The Psalmist — مرزا میرداده علیه السلام

The heavens — آسمان Glory of God — جلال و بزرگواری

To declare — اعلان کریم (use 3 sing of حال with هستی)

The firmament — فضا Hand-work — صنایع

To shew — ابراز (use 3 sing of حال with هستی)

Day unto day uttereth speech — روز با روز بزرگواری حال سخن می گوید

Night unto night sheweth knowledge —

شب با شب ، ح و دانش اظهار هستی نماید

There is no speech or language &c.—

هیچ سخنی یا زبانی نیست که آری نه و در آنکه باشد —

Astronomy is not only valuable—

علم ملک را قدر و منزلت نه تنها برای الهه —

As it affords us such exalted ideas &c —

که ما را خیالاتِ عالیّه در بابِ پروردگار عالم و صنایعِ او می بخشد —

It also improves the mind &c —

بیرایِ اینکه مایهٔ ترقّیِ عقل و اُردیادِ قوّت و حدّثِ دهنِ انسانی می شود —

By means of this science — علمِ مبرور —

Translate 'we are taught to discover the spring &c' **thus** :

the spring and fountain of the motions of all of the

celestial bodies (اصل و سرچشمهٔ حرکاتِ همهٔ اجرامِ سماوی را)

having comprehended (استدرکِ نموده) we can the

footsteps of the creator of the world (آثارِ خالقِ عالم را)

upon the immense regions of his empire (در اقطار)

and also (پیدا کنیم) we may trace (می انتهای مملکتش)

that secret causes (آن اسبابِ نهانی را) by which

(که براهِ ملاء آن) the order and arrangement of the world

(انظمّامِ پدیدد) accepts good order (نظام و قیّ عالم)

we may perceive (ادراکِ نمائیم)

Were a knowledge of this kind &c —

گیریم که فوائدِ چنین علمِ عیش از این نباشد —

Translate 'it has rendered essential service to humanity

&c' **thus** : but one can say (مدیّهٔ زان کعب) that

dissipater of (دافع) vain superstitions (رساوسینِ باطله)

and false fears (اوهامِ مَرورّه) becoming (شده) to the

cause of humanity (بهٔ عالمِ انسانیّه) essential service

(کردهٔ است) has done (خدمتِ نمایان)

NOTES

16 The uses of the word 'بسی' may be illustrated

One day the master came to look at the state of the crop and finding it quite ripe said to his son "Go to our friends and acquaintances and tell them to come early to-morrow to help me in getting my corn reaped for it is full time to do so." When the old lark came back, the young ones told their mother what they had heard, and in great fear begged her to remove them forthwith. "Time enough" said she "if he trusts to his friends and acquaintances, be sure that the corn will not be reaped to-morrow." The next day the owner came, and waited in vain for his friends. When he saw that no one came he said to his son: "Now I find friends and acquaintances do not come to one's help but there is not a moment to be lost; so we must call in our relations." In still greater fear, the young ones repeated to their mother the farmer's words. "If that be all" says she, "do not be frightened for relations hardly ever come forward to aid one another. Next day she went abroad, and the owner coming as before waited till noon but the relations proved as false as the others. "My boy" said he "we must no longer wait for our friends and relations. Let us do our work ourselves and give up the thought of other's assistance. Do you go and hire some reapers, and we will set to work ourselves to-morrow early in the morning. When the young ones told their mother this—she said "Now it is time to be off for when a man takes up his business himself instead of leaving it to others you may be sure that the work will be done without delay.

A lark—مَرَلَکَی A field of corn—مَرْوَعَه لَدَنَم

Just ripe—بِهِ رَسیده

A brood of young ones—اَسْلَکَه دَرَوَالی خُرد

Being apprehensive (= apprehensive from this was)—

خائف از این برد که —

Left—مَبَانَد

Translate before her young ones had attained &c.' thus

before this that (بِهِس از آنکه) her young ones

(بِهِر بَالِ تَمَام) full plumago (بِهِه هایش)

(تَابِلِ بَرِید) and able to fly (مَر آورده)

(مَلَمَب مَرْوَعَه) the master of the corn-field (بِهَرند)

the wheat (گَلَم رَ) may gather (چید)

From 'she left word &c' begin a fresh sentence (with
(بنا بریں)

Whenever— هرگاه که In search of food— برای تهیهٔ خوراک

She went out— از آشپزخانه بیرون رفت

She left word (=used to give directions to her young
ones)— به جوانهای خود وصیت می نمود

Translate 'that her young ones should report to her &c.'
thus in my absence (در غیاب من) whatever you
may hear (بشنوید) me with that informed (خبردار)
you make (کنید)

To look at the state of the crop—

تا کیفیت محصول دربار

Quite ripe— تمام رس

Go to our friends and acquaintances—

بروید نزد دوستان و آشنایان

Tell them to come early to-morrow &c

بگویند فردا صبح زود بیایند و در روز ما را کمک بدهند

For it is full time to do so—

که بعایت بروقت است و تاخیر حائز نیست

Old lark مادر حوچه

They told what they had heard— آنها سرگذشت را بیان کردند

In 'great fear — نا خوف و هراس

Begged her to remove them forthwith —

التماس نمودند که هرچه زودتر ما را ازین مروره بدری

Time enough — موعدهٔ وقت کافی

If he trusts to his friends &c.—

اگر صاحبِ مروت به امیدِ رفقا و آسایانست —

Be sure — یعنی بدانی

Corn (=it) will not be reaped &c.— فردا حبه لغامندست

Translate and waited in vain for his friends &c. thus

and waited for friends (منتظرِ رفقا شد) when his

waiting (انتظار) to disappointment (به ناسی) ended

(انجامید) and no one came (کسی نماند) he said &c.

I find — مشاهده کردم

Friends and acquaintances do not turn up to one's help—

رفقا و آسایان بدو آنم نمی حریک —

There is not a moment to be lost — نباید دقیقه را فرستد

We must call in our relations—

باید بزرگواران را و خویشاوندان خود را طلب کنیم —

In still greater fear — تا ترسِ بیشتر

The farmer's words — آنچه از دهقان شنیده بودند —

To repeat (=submit) — معروض داشتن

If that be all — اگر ارس و دستگیر نیست —

Be not frightened — درنگ ممانند

Relations hardly ever come forward &c.—

آنها اند در روز گرفتاری و داد نماندگار نمی رسند —

To go abroad — بهرینده بیرون رفتن As before — همانند سابق

Waited till noon — تا ظهر چشمِ ابراهیم افتاد ماند —

But the relatives proved as faithless as the others—

که خویشاوندان دیگران بدو نماندند —

Dear boy — ای عزیز دلبلند

We must wait no longer for our friends and relatives—

دیگر نباید مدتِ انتظارِ رفقاء و اقرباءِ ما کنیم —

Let us do our work ourselves &c —

ماکه خود در کار خود نکوشیم و چشمِ اربابِ دیگرانِ بپوشیم —

Reaper—درگر . To hire—گرفتنی

We will set to work ourselves early to-morrow—

مردا فردا زود خود مان عربیتِ این کار را می نمایم —

This—این ، من

It is time to be off—وقتِ ایستادن که باید برویم

Translate 'when a man takes up his business himself

&c' **thus** when (رتیکه) a man (کسی) wishes

(کار خود را) his business (خودش) he himself (می خواهد)

he may do, and not (نه) to others he leaveth

(بگذارد) , know for certain (یقینِ ددان) that his work

without delay (بی تأخیر) will be done (انجام پذیرد)

NOTES

18. Further examples of the uses of the word 'کار' are

- (1) I shall see what may be done for thee , کاری از برایت می بینم
 بعد از گفتگوی بسیار کار برایی قرار گرفت
 در اول کار چنان ناپدیدار گشت که هیچکس را از او
 در اولین برخورد در آنجا در آنجا در آنجا در آنجا
 in the very first encounter he disappeared in such a
 way that no one had any news of him , کارها تعلیل
 امروز یکشنبه و کارها تعلیل
 to-day is Sunday and works are suspended , مردا پی کار
 به شش آمد کار به شش آمد
 to-morrow they will attend to business ,
 تا آنکه از اصلاح کار (11)
 the future of the affair points towards good
 چه ضرر مترتب تواند شد what harm can befall them through reform of

affairs? *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 it will put the courses of affairs and in order *از این جهت*
 into confusion *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 settled upon becoming an instant vendor of smoke *تسلیم گردید*
چنانچه the hazzir kept his place *چنانچه* the hazzir kept his place
 come with me and ask no question *با من بیای و هیچ سؤال مکن*
 understanding how the wind was blowing *فهمید که باد از کجاست میوزد*
 ment; *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 matters I was the first to raise an uproar *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 I was extremely afraid of the cat
 coming out of the box *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 I feared that if she entered the room with her
 secret might be discovered *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 as once the cover is lifted
 from the face of the affair it would be impossible to conceal it
 from him *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 before thou art from
 the affair will have passed beyond itself *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 for long I wished to have the affair taken
 out of his hand *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 what tricks do not the leaders of the nation make use of for pinning
 currency to that *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 in every affair we are
 of use to them *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 will he not always look
 after you? (iv) *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 in another day
 they will commence the bridal ceremonies *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 I commenced the work *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*
 nothing to do with his name and address *از این جهت که در وضع کارها و انتظام معاملات خلل وارد میسرود*

رنگهای قلابی نکار we can manage our own affair nicely
 ، اینه ما سده کرده در کار مردم است they made use of false dyes ,
 our neighbour having a colic is on the point of death ,
 ، تمام است I am done for , she would not
 give herself up to such affairs , چنان خوب از عهده کار برآمدم که از آنگاه ,
 so nicely did I manage the affair entrusted to me that henceforward the prime-minister
 began to look upon me with favour از کار و نام اطلاع کامل بهم رسانید
 he made himself perfectly informed of all my affairs , این شاعران ,
 these impudent poets در کار بار داشته ، آره آورده اند
 have brought me to a sad pass by preventing me from carrying
 out my business , I said 'there is no
 fixed business' , گفتم کار و نام معینی نیست , I do not want
 water, my business concerns with earth (only) در کار دانی (v)
 for knowledge of affairs he is the very Plato of his age ,
 his stratagems will not avail with me , آینه های از من کارگر نمی شود ,
 you wander about the village without anything to do ,
 in this kingdom he is the man for all affairs , در این مملکت همه کاره است ,
 the soldiers also should follow in these ways ,
 one day he went to see the cannon-factory of that place ,
 by the help of their vigilance and practical experience they have revived a nation ,
 afterwards by way of service he went to Egypt and Baghdad ,
 he used

to regard me as trustworthy and experienced اگرسم از کلماتی
 if thou leave it half-done, then alas for th c اگر
 has از امنی و جزای غنایم است و از آنکه بنامی و نامی
 to acquire a reputation for usefulness and courage I was in
 hope that gradually I would rise to high appointments و امید
 he was the deputy here و از آنکه در همه کارها
 had the whole business in hand while I was no-body و از آنکه
 I saw no weapon of fiction و از آنکه
 person of the monk except his tongue و از آنکه
 do not pretend ignorance.

10 Natural Products of Persia

Few countries can boast of better vegetable productions or of greater variety. The gardens vie in beauty and luxuriance with any in the world and from the parts which are highly cultivated, we may imagine the prosperity Persia might attain to under a just and settled government. Some of its finest and extensive vallies, which are covered with the remains of cities and villages are consigned to wandering tribes, and feed their cattle and flocks; and one may travel for a hundred miles, through region once covered with grain without seeing more than the few scattered fields deemed sufficient to furnish food for the families which have the range of the domain and to give an annual supply of green shoots for their horses. Of the commonest varieties of vegetables I must in Persia may be named the cabbage, cauliflower, carrot, turnip, brinjal, beans, lentils, lettuce, radishes, celery, onion, garlic, tomato and potato; among fruits there are the grape, pomegranate, plums, fig, green-gages, walnut, filbert, peaches, pistachio nut, quince, pear, apricot, orange, sweet lime, melon, apple, cherry and strawberry; and of flowers there are the common lily, the large white lily, marvel of Peru, wall flower, portulacca, cockscomb, dahlia, larkspur, China rose, moss-rose, white rose, eglantine, narcissus and tulip. Persia does not abound in precious minerals; iron and lead however are found in many parts. The natives boast that there are also mines of silver and gold; but these have never been worked to any advantage.

Persia has always been indebted to other countries for the precious metals, and it is remarkable, that among a people, whose sovereign deems the right of coining his highest privilege, foreign coins should form a considerable part of the currency. No gems of any value are found except the turquoise, which is obtained from the hilly regions near Nishapur. The Gulf of Persia has several pearl fisheries particularly that near the island of Bahrein, but we can hardly consider these as belonging to Persia, for though its monarchs have always claimed the sovereignty of this sea, they have never had any navy to contend with the Arabian rulers of the opposite shore

• Translate 'few countries can boast of better &c.' thus
 very few (د ډار کم) a country (ملکي) is that its
 vegetable (سائاتش) better and its varieties (انواع آب) ^۱
 more (ديشتر) than Persia may be (باشد)

The gardens—باغي ايں ملک Beauty—روتي

Luxuriance—کثرت، زرد

With any in the world—تا هر باغي که در آن بهتر در عالم است

To vie—در برابري کردن.

From the parts which are highly cultivated—

از ممالک و نواح هاي حاک ايران که خیلی معرور است —

To imagine (use ۱ pl Aor after ۱ pl present tense of قراستی کردن)

Translate 'prosperity Persia might attain to under a just &c' thus that if this country under a settled and
 just government be (در تعین و زمام قائم و عادل و اصف) ^۱
 (باشد) to what extent (تا چه پايه) its prosperity and
 cultivation (آبادي و معموري آب) will progress (ترقي)
 (حواهد کرد)

Fine—زياد. Extensive—در يع Valley—رايي

Which are covered with the remains of caves and villages—

که تا امروز بقایای شهرها و قریه‌ها که در جمیع اطراف آب فشان است —

To wondering tribes— باستان‌مهراسی

To be consigned— (مأمور مریب use 3 sing of) واکارشد

And feed their cattle and flock—

که در آب الله درم خرد را می خورند —

Translate and one may travel for a hundred miles &c.

thus and in the distance of hundred mile (در مسافت)

(از اطرافها) during (در وقت)

past times (پیشین) under cultivation (زیر پرورش)

has been (بوده است) now only (تنها) cutting of

cultivation (قطع پرورش) scattered here and there

(پراکنده) is seen to the extent that (در حد)

the bread of the families that therein desert-wander

ing may be (ناب قندارند در آنها پناه گزین باشد)

annual young shoots of their horses (فصل سالانه)

(احسان ایملی) it may give.

Cabbage— کلم مام

Carrot— ریزک

Turnip— غلیم

Briar— بادکوبه

Beans— لوبیا

Lentils— عدس

Lettuce— کاهو

Radishes— تربزه

Celery— کرفس

Cauli flower— کلم قونجی

Orange— نارنج

Sweet lime— پرتقال

Medlar— زنگنه

Musk-melon— خربوزه

Water-melon— هندوانه

Straw-berry— توت قونجی

Common lily— سرس

Large white lily— لیل مریب

Garlic—سیر .	Marvel of Peru—لاله عناسی
Tomato—بادتجان فرنگی	Wall-flower گل حیر
Potato—ذیر میادی	Portulacca گل نار
Plums—آلو	Cocks-comb—رلف عروس
Greengages—آلوچه - در - گره	Dahlia—گل کوبک
Walnut—گردر	Larkspur—زبان در قعا
Filburt—مدق	China rose—گل رشت
Peaches—شفتالو .	Moss-rose—گل سرخ
Quince—نه	White rose—گل آبر
Pear—گلانی	Eglantine—سوسن
Apricot—ردالو	Narcissus—درکس

Persia does not abound in precious minerals—

معادن باهیه در ایران فراوان نیست —

However—تلی Lead—سرب

Many parts—سیاری از اطراف این ملک .

To be found—یافت شدن .

The natives boast—آهالی ایران مدعی آتند

Mines of silver and gold—معادن طلا و نقره

These have never been worked to any advantage—

هرگز هیچ فائده بدین معادن مستعمل نشده است

Translate ' Persia has always been indebted to other &c '

' thus : therefore (لهذا) always (همیشه) the gold

and silver of Persia from other countries (بلاد دیگر)

has been (بوده است)

It is remarkable—طوری عریبی است

Among a people—در ملتی

Whose sovereign deems the right of coining &c.—

که سکه رسد از یکی از مأموران بزرگ پادشاه خود میدهند —

Considerable part of the currency— بیشتر پول رایج ملک است

Foreign coins should form (= be)— سکه ممالک دیگر است

Translate 'no gems of any value are found except &c'

thus among precious gems (از جواهر قیمتی) except the turquoise (عقرا فیروزه) which from the hilly region (کوهستانی) near to Nishapur (نیشابور) they bring, nothing is found in this country (چندری (در این ملک یافت نمی شود)

The Gulf of Persia has several pearl fisheries &c.—

بسنایی از جواهری خلیج فارس را نزدیک به بهرین سرزمین حاصل میشود—

Translate but we can hardly consider these as belonging

&c. thus but mostly it is (غالب است) that one cannot say that anything from these (هیچکدام از آنها) belonging (متعلق) to Persia is for though the monarchs of (سلطانی) Persia always this sea (دریا) have included among their kingdom (داخل ملک) but never (هرگز) the naval strength (استعداد دریایی) that they can with the Arabian rulers (با حکام عرب) that on the opposite shores (در سرزمین مقابل) have been (برده اند) they may contend (مکافه کنند), they have not (ندارند اند)

NOTES

17 The uses of the word **بسیار** may be illustrated

hus (ii) این - یار در مشکلی است this is a very difficult business
 by my experience it has much efficacy in heart complaints یار در اندک زمانی ثروت جمع نمود
 within a short time he accumulated vast wealth , یار I have many engagements
 compared to many places they are very few here , یار اما است I have many engagements
 after a display of much heat and fury بعد از معطلی یار عاقبت سری یافت کرد ,
 after a long silence, at last he raised his head (ii) یار دیگر (ii) we immensely enjoyed each other's society ,
 I was much delighted at this prospect این اعتبار بسیار حشود شده
 this is a very fine day امروز هوا در یار خوب است , at the first
 there was a very lofty mosque at the first part of the town ,
 French is very necessary ; یار رنگ بسیار لازم است , it is not possible for me to wait
 it is not possible for me to wait تا آقا مردان آتم بسیار محوّل است
 from behind the crannie my eyes were directed towards me ,
 if I have not much cash in hand, it makes no matter یار اگر نقد یاری در دستم نیست
 he offered interest not regarding many اگر تمامی هموطنان ندانند بیک را ندانند
 if all my countrymen had good many of the objection-
 able character he happened to be of the same character
 یاری از خود استمید است درای بود محسوس از خود نمود

aled himself in that great city which is prosperous above many of the Islamic countries.

20 Examples of the uses of the word چیز are (i) چیز نادر they are taking rare things to a sacred place
چیز ما نباید از آنجا دور انداخته شود nothing of us should be
kept concealed from visitors (ii) من دو چیز دیگر برای شام جست و پائی کردم I sent two of my com-
panions in quest of a sheep, fowls, or anything else for our
evening meal (iii) هر چه در دست است باید بهشت one must bear everything ,
mercy and generosity are also -
good things in a man (iv) چیزی در دست نیست there
will be nothing left for the evening meal (v) آن مرد که مال داشته باشد the man who has property fears nothing
چیزی نیست که در دست او باشد the august Persian Government was nothing short of declaring
war against the English government (vi) حاجی چیزی نخواست و نگرفت Hajj neither asked for, nor took anything
چیزی را حاجی طلب چیزی را حاجی طلب حاجی طلب حاجی طلب seek nothing, and nothing will seek you
چیزی را حاجی طلب حاجی طلب حاجی طلب حاجی طلب I had nothing but the fright ,
چیزی را حاجی طلب حاجی طلب حاجی طلب حاجی طلب I did not let anything important in the dis-
course pass unnoticed by me (vii) آیا شما چیزی شنیده اید have you heard anything about the New World or not?
چیزی را حاجی طلب حاجی طلب حاجی طلب حاجی طلب my brothers have nothing
but their own interest in view (viii) این همه مردم و این همه چیز نیست all
these accusations and sharpness are not without foundation ,
چیزی را حاجی طلب حاجی طلب حاجی طلب حاجی طلب I would have tied them with

the camel-tie until they had confessed having something , معلوم
 طایفه it appears that all are destitute , می شود که همه بی چیز اند
 soldiers as a body are, سربازان بی چیزی یعنی از فقره گداها می نامند
 from poverty, in the category of beggars

11. The Boy Who had no Certificates.

A gentleman advertised for a page, and nearly fifty applicants came and offered themselves to him All but one brought letters of recommendations But out of the whole number of applicants he selected the boy who had no such letter and dismissed the rest "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation." "You are mistaken," said the gentleman, "he had a great many He wiped his feet when he came in, and closed the door after him showing that he was clean and careful He gave his seat instantly to that lame old man, showing that he was thoughtful for others besides himself He answered my questions clearly, showing that he was accurate and truthful He picked up the book, which I had purposely laid on the floor, and replaced it on the table, showing that he was modest and orderly When I talked to him, I noticed that his finger-nails were clean Don't you call these things recommendations? I do, and I would give more for what I can judge of a boy by using my eyes ten minutes, than for all the letters he can bring me" This story is a good example of the truth of the proverb—"he whose own worth doth speak, need not speak his own worth"

A gentleman— یکی از آقایان Page— پیشخدمت

To advertise— (معمولاً به نیت) (use 3 sing of اعلان نمودن)

Translate 'nearly fifty applicants came and offered themselves &c' thus (کم و بیش) to the extent
 of fifty (تقدیر پنجاه) boy, that except one individual
 : (هر) every one of (از) them a letter of recommen-
 dation (دارنده) (- و از نامه) having (داشتن) , applying (خواستار)
 they came, and to his service (خدمت) they offered
 (عرضه دادند)

Out of the whole number of applicants— از جمله ذره ذره

Who had no such letter— که هیچ سفارشنامه نداشته بود

To select— انتخاب کردی

Dismissed the rest— سایرین را بی کار خود شایسته و مستحق نکردی

A friend— یکی از دوستان

Translate I should like to know on what ground &c.

thus : your honour (آفتاب) the boy (بچه) who had

not a single recommendation (هیچ اعتبارنامه نداشته)

(ممتاز خدمت فرمود) honoured with service (برگزیده خدمت) ,

please tell (بفرمایید) its reason what is.

You are mistaken— سر کردی

A great many— اعتبارنامه های فراوانی

When he came in— چون داخل اطاعت شد

To wipe— پاک کردی

To close— جمع کردی

Showing that— و از آن معلوم شد

He was (= is) clean and careful— طبع نظیف و دل باهوش نداشت

Translate 'he gave his seat instantly &c. thus : as soon

as his eye (همین که نظری) upon that lame old man

(بیرو مرد لنگ) fell, instantly (بی التفیر) him (بچه) upon

his own seat (بر جای خود) he made sit (بنشاند)

Showing that— و از آن معلوم شد

He was (= is) thoughtful for others besides himself—

به فکر دیگران خود خیال میکرد هم نداشت

My questions— همه اینها را

Clearly (= plainly)— با کمال سادگی To answer— پاسخ میدادی

Showing that— و از آن معلوم شد

He was (= is) accurate and truthful— *دقیق و راستگوار است*

The book which I had purposely laid on the floor—

کتابی را که عمداً بر فرش گذاشته بودم

To pick up — *برداشتن (use مامی معطوف)*

On the table— *روی میز*

To replace— *تجارت*

Showing that — *و از آن معلوم کردم که*

He had (= has) an eye for neatness— *چشم را بآرایش داشت*

Instead of pushing and crowding—

بجاییکه دیگران را تکان میداد و هم میزدند

He waited quietly for his turn—

موقتاً بی‌صدا و آرام برای نوبت خود منتظر ماند

Showing that — *و از آن درک کردم که*

He was (= is) modest and orderly—

مؤدب و انتظام گریز است

To talk — *حرف زدن*

I noticed that his finger-nails were clean—

توجه کردم که ناخنهایش را صاف است

Don't you call these things recommendations ?

آیا اینها را توصیه نمی‌نامید؟

I do — *من می‌نامم*

Translate 'I would give more for what I can judge of &c'

thus to (به) letters of recommendation as eloquent as possible (هرچه آیدتر), that a boy may bring, my own estimation (اندازه خود را) preference (ترجیح) I will give (می‌دهم) that within ten minute's time (در ظرف ده دقیقه) my own eye (چشم خود را)

making use of (بکار بردن) I can with respect to him
(بکار بردن) I may do (بکار بردن)

The story is a good example &c.—

این حکایت بر مصداق این مثل است —

He whose own worth doth speak &c.—

سک آنست که خرد و مردانگی آن که بظاهر برونید —

NOTES

21 Examples illustrating the uses of the word جمله &c

(i) Alexander did not belong to that sort of people جمله مردم افکنم
out of all the reasons for being indifferent to danger there were some talismans and spells جمله از آنجمله عمنر تصرف بود که مومنان را باز میزدند و دانه بودند
number was Mirza Fazul who had been installed in his post
in short when night came جمله شب آمد حلقه در داد (ii)
the table-cloth was spread جمله از آنجا به ملتان رسید
to sum up from Agra he came to Lahore and thence to Multan
In short his lofty ambition جمله همی و آریس به کابل هم آرم داد
آدم بلند بهرزانی که در می جمله
a man should understand جمله و از رسوم و عادات اهل زمانه مطلع باشد
perfectly every language he speaks and should be informed of
the customs and practices of the men of the age

22 The uses of the word حرف may be illustrated thus

(i) night and day he could talk of nothing else save the efficacy of the pill مای کار
we have only one course to pursue and کردلی داریم و یک حرف گفتنی

one word to say , ^۸ ^۹ ^{۱۰} ^{۱۱} ^{۱۲} ^{۱۳} ^{۱۴} ^{۱۵} ^{۱۶} ^{۱۷} ^{۱۸} ^{۱۹} ^{۲۰} ^{۲۱} ^{۲۲} ^{۲۳} ^{۲۴} ^{۲۵} ^{۲۶} ^{۲۷} ^{۲۸} ^{۲۹} ^{۳۰} ^{۳۱} ^{۳۲} ^{۳۳} ^{۳۴} ^{۳۵} ^{۳۶} ^{۳۷} ^{۳۸} ^{۳۹} ^{۴۰} ^{۴۱} ^{۴۲} ^{۴۳} ^{۴۴} ^{۴۵} ^{۴۶} ^{۴۷} ^{۴۸} ^{۴۹} ^{۵۰} ^{۵۱} ^{۵۲} ^{۵۳} ^{۵۴} ^{۵۵} ^{۵۶} ^{۵۷} ^{۵۸} ^{۵۹} ^{۶۰} ^{۶۱} ^{۶۲} ^{۶۳} ^{۶۴} ^{۶۵} ^{۶۶} ^{۶۷} ^{۶۸} ^{۶۹} ^{۷۰} ^{۷۱} ^{۷۲} ^{۷۳} ^{۷۴} ^{۷۵} ^{۷۶} ^{۷۷} ^{۷۸} ^{۷۹} ^{۸۰} ^{۸۱} ^{۸۲} ^{۸۳} ^{۸۴} ^{۸۵} ^{۸۶} ^{۸۷} ^{۸۸} ^{۸۹} ^{۹۰} ^{۹۱} ^{۹۲} ^{۹۳} ^{۹۴} ^{۹۵} ^{۹۶} ^{۹۷} ^{۹۸} ^{۹۹} ^{۱۰۰} ^{۱۰۱} ^{۱۰۲} ^{۱۰۳} ^{۱۰۴} ^{۱۰۵} ^{۱۰۶} ^{۱۰۷} ^{۱۰۸} ^{۱۰۹} ^{۱۱۰} ^{۱۱۱} ^{۱۱۲} ^{۱۱۳} ^{۱۱۴} ^{۱۱۵} ^{۱۱۶} ^{۱۱۷} ^{۱۱۸} ^{۱۱۹} ^{۱۲۰} ^{۱۲۱} ^{۱۲۲} ^{۱۲۳} ^{۱۲۴} ^{۱۲۵} ^{۱۲۶} ^{۱۲۷} ^{۱۲۸} ^{۱۲۹} ^{۱۳۰} ^{۱۳۱} ^{۱۳۲} ^{۱۳۳} ^{۱۳۴} ^{۱۳۵} ^{۱۳۶} ^{۱۳۷} ^{۱۳۸} ^{۱۳۹} ^{۱۴۰} ^{۱۴۱} ^{۱۴۲} ^{۱۴۳} ^{۱۴۴} ^{۱۴۵} ^{۱۴۶} ^{۱۴۷} ^{۱۴۸} ^{۱۴۹} ^{۱۵۰} ^{۱۵۱} ^{۱۵۲} ^{۱۵۳} ^{۱۵۴} ^{۱۵۵} ^{۱۵۶} ^{۱۵۷} ^{۱۵۸} ^{۱۵۹} ^{۱۶۰} ^{۱۶۱} 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^{۳۰۵} ^{۳۰۶} ^{۳۰۷} ^{۳۰۸} ^{۳۰۹} ^{۳۱۰} ^{۳۱۱} ^{۳۱۲} ^{۳۱۳} ^{۳۱۴} ^{۳۱۵} ^{۳۱۶} ^{۳۱۷} ^{۳۱۸} ^{۳۱۹} ^{۳۲۰} ^{۳۲۱} ^{۳۲۲} ^{۳۲۳} ^{۳۲۴} ^{۳۲۵} ^{۳۲۶} ^{۳۲۷} ^{۳۲۸} ^{۳۲۹} ^{۳۳۰} ^{۳۳۱} ^{۳۳۲} ^{۳۳۳} ^{۳۳۴} ^{۳۳۵} ^{۳۳۶} ^{۳۳۷} ^{۳۳۸} ^{۳۳۹} ^{۳۴۰} ^{۳۴۱} ^{۳۴۲} ^{۳۴۳} ^{۳۴۴} ^{۳۴۵} ^{۳۴۶} ^{۳۴۷} ^{۳۴۸} ^{۳۴۹} ^{۳۵۰} ^{۳۵۱} ^{۳۵۲} ^{۳۵۳} ^{۳۵۴} ^{۳۵۵} ^{۳۵۶} ^{۳۵۷} ^{۳۵۸} ^{۳۵۹} ^{۳۶۰} ^{۳۶۱} ^{۳۶۲} ^{۳۶۳} ^{۳۶۴} ^{۳۶۵} ^{۳۶۶} ^{۳۶۷} ^{۳۶۸} ^{۳۶۹} ^{۳۷۰} ^{۳۷۱} ^{۳۷۲} ^{۳۷۳} ^{۳۷۴} ^{۳۷۵} ^{۳۷۶} ^{۳۷۷} ^{۳۷۸} ^{۳۷۹} ^{۳۸۰} ^{۳۸۱} ^{۳۸۲} ^{۳۸۳} ^{۳۸۴} ^{۳۸۵} ^{۳۸۶} ^{۳۸۷} ^{۳۸۸} ^{۳۸۹} ^{۳۹۰} ^{۳۹۱} ^{۳۹۲} ^{۳۹۳} ^{۳۹۴} ^{۳۹۵} ^{۳۹۶} ^{۳۹۷} ^{۳۹۸} ^{۳۹۹} ^{۴۰۰} ^{۴۰۱} ^{۴۰۲} ^{۴۰۳} ^{۴۰۴} ^{۴۰۵} ^{۴۰۶} ^{۴۰۷} ^{۴۰۸} ^{۴۰۹} ^{۴۱۰} ^{۴۱۱} ^{۴۱۲} ^{۴۱۳} ^{۴۱۴} ^{۴۱۵} ^{۴۱۶} ^{۴۱۷} ^{۴۱۸} ^{۴۱۹} ^{۴۲۰} ^{۴۲۱} ^{۴۲۲} ^{۴۲۳} ^{۴۲۴} ^{۴۲۵} ^{۴۲۶} ^{۴۲۷} ^{۴۲۸} ^{۴۲۹} ^{۴۳۰} ^{۴۳۱} ^{۴۳۲} ^{۴۳۳} ^{۴۳۴} ^{۴۳۵} ^{۴۳۶} ^{۴۳۷} ^{۴۳۸} ^{۴۳۹} ^{۴۴۰} ^{۴۴۱} ^{۴۴۲} ^{۴۴۳} ^{۴۴۴} ^{۴۴۵} ^{۴۴۶} ^{۴۴۷} ^{۴۴۸} ^{۴۴۹} ^{۴۵۰} ^{۴۵۱} ^{۴۵۲} ^{۴۵۳} ^{۴۵۴} ^{۴۵۵} ^{۴۵۶} ^{۴۵۷} ^{۴۵۸} ^{۴۵۹} ^{۴۶۰} ^{۴۶۱} ^{۴۶۲} ^{۴۶۳} ^{۴۶۴} ^{۴۶۵} ^{۴۶۶} ^{۴۶۷} ^{۴۶۸} ^{۴۶۹} ^{۴۷۰} ^{۴۷۱} ^{۴۷۲} ^{۴۷۳} ^{۴۷۴} ^{۴۷۵} ^{۴۷۶} ^{۴۷۷} ^{۴۷۸} ^{۴۷۹} ^{۴۸۰} ^{۴۸۱} ^{۴۸۲} ^{۴۸۳} ^{۴۸۴} ^{۴۸۵} ^{۴۸۶} ^{۴۸۷} ^{۴۸۸} ^{۴۸۹} ^{۴۹۰} ^{۴۹۱} ^{۴۹۲} ^{۴۹۳} ^{۴۹۴} ^{۴۹۵} ^{۴۹۶} ^{۴۹۷} ^{۴۹۸} ^{۴۹۹} ^{۵۰۰} ^{۵۰۱} ^{۵۰۲} ^{۵۰۳} ^{۵۰۴} ^{۵۰۵} ^{۵۰۶} ^{۵۰۷} ^{۵۰۸} ^{۵۰۹} ^{۵۱۰} ^{۵۱۱} ^{۵۱۲} ^{۵۱۳} ^{۵۱۴} ^{۵۱۵} ^{۵۱۶} ^{۵۱۷} ^{۵۱۸} ^{۵۱۹} ^{۵۲۰} ^{۵۲۱} ^{۵۲۲} ^{۵۲۳} ^{۵۲۴} ^{۵۲۵} ^{۵۲۶} ^{۵۲۷} ^{۵۲۸} ^{۵۲۹} ^{۵۳۰} ^{۵۳۱} ^{۵۳۲} ^{۵۳۳} ^{۵۳۴} ^{۵۳۵} ^{۵۳۶} ^{۵۳۷} ^{۵۳۸} ^{۵۳۹} ^{۵۴۰} ^{۵۴۱} ^{۵۴۲} ^{۵۴۳} ^{۵۴۴} ^{۵۴۵} ^{۵۴۶} ^{۵۴۷} ^{۵۴۸} ^{۵۴۹} ^{۵۵۰} ^{۵۵۱} ^{۵۵۲} ^{۵۵۳} ^{۵۵۴} ^{۵۵۵} ^{۵۵۶} ^{۵۵۷} ^{۵۵۸} ^{۵۵۹} ^{۵۶۰} ^{۵۶۱} ^{۵۶۲} ^{۵۶۳} ^{۵۶۴} ^{۵۶۵} ^{۵۶۶} ^{۵۶۷} ^{۵۶۸} ^{۵۶۹} ^{۵۷۰} ^{۵۷۱} ^{۵۷۲} ^{۵۷۳} ^{۵۷۴} ^{۵۷۵} ^{۵۷۶} ^{۵۷۷} ^{۵۷۸} ^{۵۷۹} ^{۵۸۰} ^{۵۸۱} ^{۵۸۲} ^{۵۸۳} ^{۵۸۴} ^{۵۸۵} ^{۵۸۶} ^{۵۸۷} ^{۵۸۸} ^{۵۸۹} ^{۵۹۰} ^{۵۹۱} ^{۵۹۲} ^{۵۹۳} ^{۵۹۴} ^{۵۹۵} ^{۵۹۶} ^{۵۹۷} ^{۵۹۸} ^{۵۹۹} ^{۶۰۰} ^{۶۰۱} ^{۶۰۲} ^{۶۰۳} ^{۶۰۴} ^{۶۰۵} ^{۶۰۶} ^{۶۰۷} ^{۶۰۸} ^{۶۰۹} ^{۶۱۰} ^{۶۱۱} ^{۶۱۲} ^{۶۱۳} ^{۶۱۴} ^{۶۱۵} ^{۶۱۶} ^{۶۱۷} ^{۶۱۸} ^{۶۱۹} ^{۶۲۰} ^{۶۲۱} ^{۶۲۲} ^{۶۲۳} ^{۶۲۴} ^{۶۲۵} ^{۶۲۶} ^{۶۲۷} ^{۶۲۸} ^{۶۲۹} ^{۶۳۰} ^{۶۳۱} ^{۶۳۲} ^{۶۳۳} ^{۶۳۴} ^{۶۳۵} ^{۶۳۶} ^{۶۳۷} ^{۶۳۸} ^{۶۳۹} ^{۶۴۰} ^{۶۴۱} ^{۶۴۲} ^{۶۴۳} ^{۶۴۴} ^{۶۴۵} ^{۶۴۶} ^{۶۴۷} ^{۶۴۸} ^{۶۴۹} ^{۶۵۰} ^{۶۵۱} ^{۶۵۲} ^{۶۵۳} ^{۶۵۴} ^{۶۵۵} ^{۶۵۶} ^{۶۵۷} ^{۶۵۸} ^{۶۵۹} ^{۶۶۰} ^{۶۶۱} ^{۶۶۲} ^{۶۶۳} ^{۶۶۴} ^{۶۶۵} ^{۶۶۶} ^{۶۶۷} ^{۶۶۸} ^{۶۶۹} ^{۶۷۰} ^{۶۷۱} ^{۶۷۲} ^{۶۷۳} ^{۶۷۴} ^{۶۷۵} ^{۶۷۶} ^{۶۷۷} ^{۶۷۸} ^{۶۷۹} ^{۶۸۰} ^{۶۸۱} ^{۶۸۲} ^{۶۸۳} ^{۶۸۴} ^{۶۸۵} ^{۶۸۶} ^{۶۸۷} ^{۶۸۸} ^{۶۸۹} ^{۶۹۰} ^{۶۹۱} ^{۶۹۲} ^{۶۹۳} ^{۶۹۴} ^{۶۹۵} ^{۶۹۶} ^{۶۹۷} ^{۶۹۸} ^{۶۹۹} ^{۷۰۰} ^{۷۰۱} ^{۷۰۲} ^{۷۰۳} ^{۷۰۴} ^{۷۰۵} ^{۷۰۶} ^{۷۰۷} ^{۷۰۸} ^{۷۰۹} ^{۷۱۰} ^{۷۱۱} ^{۷۱۲} ^{۷۱۳} ^{۷۱۴} ^{۷۱۵} ^{۷۱۶} ^{۷۱۷} ^{۷۱۸} ^{۷۱۹} ^{۷۲۰} ^{۷۲۱} ^{۷۲۲} ^{۷۲۳} ^{۷۲۴} ^{۷۲۵} ^{۷۲۶} ^{۷۲۷} ^{۷۲۸} ^{۷۲۹} ^{۷۳۰} ^{۷۳۱} ^{۷۳۲} ^{۷۳۳} ^{۷۳۴} ^{۷۳۵} ^{۷۳۶} ^{۷۳۷} ^{۷۳۸} ^{۷۳۹} ^{۷۴۰} ^{۷۴۱} ^{۷۴۲} ^{۷۴۳} ^{۷۴۴} ^{۷۴۵} ^{۷۴۶} ^{۷۴۷} ^{۷۴۸} ^{۷۴۹} ^{۷۵۰} ^{۷۵۱} ^{۷۵۲} ^{۷۵۳} ^{۷۵۴} ^{۷۵۵} ^{۷۵۶} ^{۷۵۷} ^{۷۵۸} ^{۷۵۹} ^{۷۶۰} ^{۷۶۱} ^{۷۶۲} ^{۷۶۳} ^{۷۶۴} ^{۷۶۵} ^{۷۶۶} ^{۷۶۷} ^{۷۶۸} ^{۷۶۹} ^{۷۷۰} ^{۷۷۱} ^{۷۷۲} ^{۷۷۳} ^{۷۷۴} ^{۷۷۵} ^{۷۷۶} ^{۷۷۷} ^{۷۷۸} ^{۷۷۹} ^{۷۸۰} ^{۷۸۱} ^{۷۸۲} ^{۷۸۳} ^{۷۸۴} ^{۷۸۵} ^{۷۸۶} ^{۷۸۷} ^{۷۸۸} ^{۷۸۹} ^{۷۹۰} ^{۷۹۱} ^{۷۹۲} ^{۷۹۳} ^{۷۹۴} ^{۷۹۵} ^{۷۹۶} ^{۷۹۷} ^{۷۹۸} ^{۷۹۹} ^{۸۰۰} ^{۸۰۱} ^{۸۰۲} ^{۸۰۳} ^{۸۰۴} ^{۸۰۵} ^{۸۰۶} ^{۸۰۷} ^{۸۰۸} ^{۸۰۹} ^{۸۱۰} ^{۸۱۱} ^{۸۱۲} ^{۸۱۳} ^{۸۱۴} ^{۸۱۵} ^{۸۱۶} ^{۸۱۷} ^{۸۱۸} ^{۸۱۹} ^{۸۲۰} ^{۸۲۱} ^{۸۲۲} ^{۸۲۳} ^{۸۲۴} ^{۸۲۵} ^{۸۲۶} ^{۸۲۷} ^{۸۲۸} ^{۸۲۹} ^{۸۳۰} ^{۸۳۱} ^{۸۳۲} ^{۸۳۳} ^{۸۳۴} ^{۸۳۵} ^{۸۳۶} ^{۸۳۷} ^{۸۳۸} ^{۸۳۹} ^{۸۴۰} ^{۸۴۱} ^{۸۴۲} ^{۸۴۳} ^{۸۴۴} ^{۸۴۵} ^{۸۴۶} ^{۸۴۷} ^{۸۴۸} ^{۸۴۹} ^{۸۵۰} ^{۸۵۱} ^{۸۵۲} ^{۸۵۳} ^{۸۵۴} ^{۸۵۵} ^{۸۵۶} ^{۸۵۷} ^{۸۵۸} ^{۸۵۹} ^{۸۶۰} ^{۸۶۱} ^{۸۶۲} ^{۸۶۳} ^{۸۶۴} ^{۸۶۵} ^{۸۶۶} ^{۸۶۷} ^{۸۶۸} ^{۸۶۹} ^{۸۷۰} ^{۸۷۱} ^{۸۷۲} ^{۸۷۳} ^{۸۷۴} ^{۸۷۵} ^{۸۷۶} 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^{۱۰۱۷} ^{۱۰۱۸} ^{۱۰۱۹} ^{۱۰۲۰} ^{۱۰۲۱} ^{۱۰۲۲} ^{۱۰۲۳} ^{۱۰۲۴} ^{۱۰۲۵} ^{۱۰۲۶} ^{۱۰۲۷} ^{۱۰۲۸} ^{۱۰۲۹} ^{۱۰۳۰} ^{۱۰۳۱} ^{۱۰۳۲} ^{۱۰۳۳} ^{۱۰۳۴} ^{۱۰۳۵} ^{۱۰۳۶} ^{۱۰۳۷} ^{۱۰۳۸} ^{۱۰۳۹} ^{۱۰۴۰</}

the Franks are very proper material for you to work upon *اس دانه باب کار دندان من نیست* this seed is not suited to my teeth *اس قندقرا باب ارباب نیست* these goods will not sell in Persia *اینکه باب کار دروای است* this kind of general distraction and fury are proper materials for rogues to work upon.

24. The use of the word *سائر* or *سائر* may be illustrated thus (i) *گاهی زمزمه هستی نیز کردم که سائر هنرهایم پیرایه دیگر می بست* sometimes I indulged in murmuring songs which added a new grace to the rest of my accomplishments *مرم اس شهر تبریز از* the people of this city of Tabriz are more insane than the inhabitants of the rest of the cities of Persia that I have visited *طول و عرض اس راه همه با محال* the length and breadth of this road were full of gardens of vines and the rest of fruits *بدشتر از سایر ملک بعزت* they lived in more honour and glory than the rest of the nations, *بمقتضای سائر اسم ایرانیان اگر چه مرم و سائر* the rest of the nations are unanimous that the Persians were the first civilized nations of the world (ii) *باید آنها را سبزی* it is necessary that neither they nor the rest should, either now or hereafter be apprised of this secret *برای کرده شتر و افعی که از جده بکنه سبزی* for hire of camels and mules from Jiddah to Mecca, the rest, namely the Muhammadans of Turkey Egypt and India, etc., give thirty *ghrosh*, while from the Persians are taken two hundred *ghrosh* which is six times the money

the priest and the rest washed
the dead in pure water

12. Karim Khan Zand. I.

Karim Khan died in 1779 A D aged about eighty years He had enjoyed independent power for twenty-six years , and during the last twenty had been, without a competitor, the acknowledged sovereign of Persia His character is not easily described It had few of the common features of a despotic monarch He had ambition, but free from the asperity of temper which almost always mixes with it He preserved an undisturbed temper, equally amid scenes of violence and repose , and was, through life, distinguished by a manly simplicity of mind, which always kept him remote from the pomp and vanities of his high rank, as from that affectation which endeavours to conceal its pride under the garb of humility Although humane, he sometimes punished severely , and he employed others of a disposition very different from his own to spread terror among his enemies and rebellious subjects , but his clemency was hardly ever refused to a fallen or repentant foe One of the remarkable features in his character was goodness of heart He often repeated an anecdote of his early life, saying "When I was a poor soldier in Nadir Shah's camp, my necessity led me to steal from a saddler a gold embossed saddle, sent by an Afghan chief to be repaired. The next day I learnt that the poor saddler was in prison, and sentenced to be hung My conscience smote me, and I replaced the saddle exactly in the place whence I took it I watched till it was discovered by the saddler's wife , on seeing it she gave a scream of joy, immediately fell down on her knees, and prayed aloud that the person who had brought it back might live to have a hundred gold embossed saddles himself I am quite certain that it is by the honest prayer of the woman that I have reached this prosperity "

In 1779 A D در سده هزار و صد و نود و سه هجری .

"Aged about eighty years— تقریباً در عمر هشتاد سالگی

To die— زندگی را وداع گفتن .

To enjoy independent power— علی الاستقلال ماطت کردن

Last— آخرین

Without a competitor— بدون منازع و متاعف

Acknowledged sovereign of Persia . فرمانروای مملکت ایران

His character is not easily described—

تعریفِ طایفهٔ ن خلعتی از افعال نیست —

It has few of the commonest features of a despotic monarch—

کمتری از صفاتِ مطلقینِ حاضر در دی برد —

He had ambition— بزرگی را دوست می داشت

Asperity of temper— رنجِ طبعی

Which almost always mixes with it—

که غالباً رنجِ اینگونه مزاج املا می آید —

He had not— نداشت

His temper— مزاجش

In violence and softness, and in war and peace—

در شدت و رعا و در جنگ و صلح —

Upon one manner and method was— بر یک روش و یک نوع برد

Through life— در جمیع اوقات حیات

A manly simplicity— روحِ سادگی مردانه

Was distinguished by (= in his nature he had)—

در طبیعتش داشت —

Which always kept him remote from &c.—

که او را از جمعیات پادشاهانی
و از مزخرفاتِ فرمای دهی بار می داشت {

As from that affectation which endeavours &c.—

و ده چه ن لذت از صفاتِ درویش که غرور و حیا را در
برده تواضع و فروتنی می بردند او را معرّض می نمود {

Human— بعضی اوقات Sometimes— صاحبِ مزاج و نوع دل

To punish severely— معرّض کردن

Others (= persons) of a disposition very different from his

ساخته در عکسِ طبیعتش از خود عمل می بردند own—

Upon his enemies and rebellious subjects—

بر دشمنانِ نافي و رعایايِ ياعي —

To employ— گماشتن

To spread terror among them— تا باعثِ رعب و هراسِ ایشان شود

His clemency was hardly ever refused &c —

از احسانِ دليل و عدويِ نادم هرگز مرخصه خود را مصایقه نکرد—

One of the most remarkable features in his character—

از آشکارترین و عابِ او —

His goodness of heart— نیکی، دلی او —

An anecdote of his early life— یکی از وقایعِ ابتدایِ حالِ خود را —

He often repeated— مکرر حکایت می کرد — When رقیقه .

In Nadir Shah's camp— در اردویِ نادر شاه —

A poor soldier— پاهنیِ بدراه —

My necessity led me to steal &c —

مقرر و فاقه مرا در آن داشت که ریشِ طلاکوبی از ریشِ ساری در دیدم —

Sent by an Afghan chief to be repaired—

و این ریش را یکی از امرایِ اعیانِ ماور داده بود که اصلاح کند —

To learn (=hear)— شنیدن

Was sentenced to be hung— و محکوم شده است که طلاش بیدارد —

My conscience having smote me— دلم بهم در آمده —

Having brought the saddle— ریش را برده —

I placed exactly in the place whence I took—

در همان حائیکه از آن برداشته بودم گذاشتم —

To watch (=wait)— صبر کردن

The saddler's wife having come— ریشِ گرو آمده —

Having seen it— آنرا دیده —

From excess of joy she screamed— از فرط شادی نعره داد
 Having fallen down on her knees— بر زمین افتاده زانو زده
 The person who had brought it back—

کسی که این را باز آورده —

God to such extent to him life may give—

خدا آب مندر هزار زندگی دهد —

To have a hundred gold-embossed saddles himself—

که صد زین طلا کتب از آب جود بپسند —

I am quite certain — من یقین دارم —

It is by the honest prayer of that woman &c —

از دلی صادق آن زن بود که من پاس فرستادم —

NOTES.

24. (a) By the use of the subjoined formulæ the years of each era (either Hijri or Christian) may be converted roughly into the corresponding years of the other. In the formulæ H is the Hijri, and C the Christian year.

$$(i) H \times 97 + 621\ 54 = C$$

$$(ii) \frac{C - 621\ 54}{97} = H$$

(b) To find the Christian date exactly corresponding to any Muhammadan (or Hijri) date, it is necessary to express the Muhammadan date in years and decimals of a year, to multiply these figures by 970225 and to the product to add 621 54. The result will be right to a day.

25. The uses of the word 'کم' may be illustrated thus:

(i) $\text{ماں کم دھت آتا را کم کنیم}$ let us give the Aqa less trouble

is my property small ? is my wealth too little ?
 never هرگز نه لا ار این شهر کم نمی شود , wife, talk less ای زنکه کم حرف نباش
 little کم می ماند که در بشکند (۱۱) will misfortune leave this city
 کم مانده بود که کلام را برباید , remains for the door to be broken in
 little remained for him to get the better of me , دم را عیبت
 let us make the most of this opportunity در همچو کارها تجربه شما (۱۱۱) as such an opportunity rarely occurs
 your experience in such affair is very small , «یار» تراست
 it will not be obtained at all, اگر کمتر از یک سال بماند نالکلیه دست نمی دهد
 اگر روس را میگوئی از «مردگی» هم , اگر روس را میگوئی از «مردگی» هم
 as for the Russians, they are less than the dogs of your humblest slave was the
 Europe , درمی انسانی خود را بی شکر و کم بخت (۱۷) the sub-deputy executioner
 they found then enterprise of man-stealing inauspicious and unfortunate , دیدند
 by this way ارین روزی نه پردلی و کم ترسی معروف , he became well-known for courage and want of fear
 through want of knowledge he mistook the whole for praise , ار کم سواد
 the under-master of ceremonies was narrating to the poet the death of the nasaqchi yesterday
 with much exaggeration and addition of the marvellous with it , ایشانیک آعاسی ناشی
 as he was a man of strong nerves, he did not let fall the lid from his hand , با «قچی» دیروز را , مردی
 he was a man of few words, rare laughter and severity of manners , دست کم هزار نفر ترکمان درها مهیانی همزمند
 at least one thousand Turkomen are ready to attack us

13. Wealth

Most people do something for a livelihood, and consequently an increase of income is not only acceptable but gives a pleasant feeling of success. Doubt is often expressed whether wealth is of any advantage. No doubt wealth entails more labour than poverty and certainly more anxiety. Still it must be confessed that the possession of an income, whatever it may be which increases somewhat as the years roll on does add to the comfort of life. But this is of course on the supposition that you are master of your money and that the money is not master of you. Unquestionably the possession of wealth is attended by many drawbacks. Money and love of money often go together just as drinking often does but increase thirst so in many cases the craving for riches grows with wealth. Moreover it is easier to make money than to keep or enjoy it. Keeping it is dull and anxious drudgery. The dread of loss may hang like a dark cloud over life. Wealth is certainly no panacea for all evils. Moreover the value of money depends partly on knowing what to do with it, and partly on the manner in which it is acquired. Whether wealth is an advantage or not depends on the use we make of it. It is a disadvantage in the hands of those who do not know how to use it. It gives the command of so many things—leisure the power of helping others, books, works of art, opportunities and means of travel. It is well worth having and worth working for but it does not repay too great a sacrifice not indeed so great as is often offered up to it.

Most people—اکثر مردمی For a livelihood—برای تحصیلِ عايش

To do something—کاری کرد

An increase of income—افزایشی در مدخل

Acceptable—پسند خاطر

A pleasant feeling of success—سرور کامیابی و لذتِ کامرانی

Often—بسیار اوقات

Whether wealth is of any advantage—آیا ثروت فواید مال دارد

To express doubt—افکار کرد (use 3 pl act voice with *دشمنی* as subject)

Not doubt—شکی نیست Than poverty—نسبت به فقری

Wealth (= possession of wealth)—ثروتی

Entails more labour—ملکوم مشقتِ بیشتر است .

And certainly (entails) more anxiety

و فی الواقع مقتضایِ اضطرابِ مروت تر

It must be confessed—هیچ ی ار این معترض نباشد

Possession—داشتن

Which increases somewhat &c —

که بتدریج طولِ عمر قدری زیاد می شود —

Whatever it may be—مقدارش هرچه باشد

Does add to the comfort of life—

باء ، اضافه آسایشِ زندگی —

Translate 'this is of course on the supposition that &c'

thus : the truth of (مقوله) this statement (صحت) depends (متبصر است) on the supposition that (بر تقدیریکه) the possessor of money (پول دارنده) really free master (مستأثر) upon it may be, and not that money overpowering (غالب) over the possessor of money

Unquestionably—بلاشک

The possession of wealth—مالداري

Drawback—نقص To be attended with—دائمتی

Money and love of money—دائمتی پول و حب آن

Go together—یکجا (باهم) یافت میشوند

Translate 'just as drinking often does but increase &c'

thus : just as (هرچه یوں که) drinking (شراب) often only (متبصر) increase of thirst (ازیاده تشنگی را) attached to (لاتی) is, in the same manner (بدین منوال)

on many occasions (مرازی بسیار) is seen, that the more (مال و زر) wealth (هرچه) increases, the craving for its increase (حوس از زر) the more (مزید تر) becomes (می گردد)

Moreover—علاوه بر این To make money—پول حاصل کردن

To keep and enjoy it—نگه داشتن و متلّع شدن از آن

Is dull and anxious drudgery—بسیار مستقر و پر رنج

The dread of loss may hang like &c.—

توس و بیم بلب شدن آن همه سر—
مایه نجات تلخی و درد سری می باشد

Wealth is certainly no panacea for all evils—

هیچ پادشاه از درمان هر دردی نیست

Moreover قطع نظر بر این

The value of money depends partly on knowing &c.—

قدر زر معروف است بآنکه بر دانستن معروف است—
بجاست و بآنکه بر طریق حاصل کردن آن

Whether wealth is an advantage or not—فراوان یا مستقر

On the use we make of it—بر طریقی که آنرا تصرف می نمایم

Translate 'it is a disadvantage in the hands of those &c.

thus and when in the hand of those it is (باشد)

that does not know how they must make use of it

(باید از آن متلّع گردد) no benefit it gives, but rather

the cause of injury (بهای) it becomes.

On the other hand—بر عکس آن

Translate 'it gives the command of so many things &c.'

thus possession of money (زر داشتن) us on

many things, namely (يعني) upon leisure (مراعت) and upon the power of doing good to others (معال یمس رسایی نه دیگران) and upon the keeping ready of (مہیا داشتن) books and work of various arts (حاصل صنائع معتلعه) and upon the opportunity (عرض) and means of (اسباب) travel (مر) power (می) and command (امت یار) it gives (می بخشد)

مال و زر چیریسب داشتہ بی و جهد کردی &c It is well worth having &c

Translate 'but it does not repay too great a sacrifice &c.'

thus but too great a sacrifice (عدای زیاد را) that often on its way they allow (روا می دارند) it does not deserve (نشايد) because ever its amends (تلاوی آں) cannot be (نمی توان شد)

NOTES

26 Further examples of the idiomatic uses of the word 'ها' are (1) دیگر حای فکری نمادہ اسد there is no further room for thought , آخر کار مرا نایبہ اہا رسانیدی at last you have brought me to this pass . (11) این کار سہی بعا افتاد this matter turned out very fortunate ; son, you are arrived just in time , ا حوب بعا و بوقت آمدی as if the intoxication of this wine will last for ever (111) شاعرانہ بطلان عمل آنہا لازمہ تدبیر the Prince carried out the necessary plot to frustrate their work , حق ولینعتی او را بعا نیآوردید perform what is due to him as a benefactor (iv) کردہ اسد she has entertained a vain idea , یک خون گرفتہ او را از رحمہ حرج دیدہ ای with one blood-letting I have freed him from the trouble

of six months further needless expense با اندک مریل تر؟ با although your words may mean nothing yet his action would be quite appropriate

27 The uses of the word دست may be further exemplified thus (i) دستی بآنها نیست is there no controlling hand over them? آیا نمی دانند؟ دست بآنها نیست و پای درآید؟ do you not know that the subject people are a sort of limbs to the estate? دست کسی باز نرسد؟ no one could catch him? (ii) عکس بسیار دست آوردن دشوار it is sought after by many and is difficult to procure اس فرصت که دست او افتاده است عراک از he would not let slip this opportunity which he happened to have با تکرار این کلمات رفتی دست داد on the repetition of these words a great tenderness was felt (iii) می اختیار (iv) me involuntarily I had a rush of heavy tears دستم از دستم I was trying not to give it away for nothing دست از ما باز نداشتند مگر در بعضی قسمی ساعد و تقصیر having withdrawn hands from us they engaged themselves in ascertaining the value of the watch and in dividing the amount (among themselves), آنها را نیز از دست مفرار مرا آید in those places also they are not left in tranquillity by the ambassadors or consuls and their followers چون دست شانی می شد که دست از never give up (our) national virtues چون دست شانی می شد که دست از he used to be so carried away with delight that he did not know what he was doing دستی در مصر خفلی فلک زده once upon a time in Egypt having

fallen on evil days, I was struggling hard against an adverse fortune , پادشاه تازه دست و پای خود را جمع کرده ماضی و مسلمات داری قیام , the king, finding himself again in tranquillity and ease, should stand firm in managing the affairs of the kingdom , آنان they struggled to answer according to their mental capacity , آنچه معجزه دیدی by what miracle hast thou brought about this state of things ? the doctor did not know what to do , دست و پا را گم کرد he came hand to hand with the enemy , دست پیچیده شد he become confused (۱۷) گاه دست sometimes he would strike his thigh as a sign of grief and sometimes heave a sigh from the depth of his soul , هر کجا دست اجل کوس می برد اینها ناله می برادر اینها ناله wherever the hand of death played on the drum of departure, they would establish themselves therein (۱۸) ناله their superiors, having taken two or three thousand *minuts* from every one of them, have sent (them) to these places ; بدست یاری عدالت و by the aid of justice and equity one can over-come every difficulty , مردم دردمند گاه دراز حاضریه , I said 'let us visit the quarters of the foreign Minister' , ار آن protect and assist that fallen and oppressed old man , دستمال را در دماغ گرفته برگردانم , putting the handkerchief to (my) nose, I turned back , علی الصبرین دیدم , particularly patients of the poorer sort had flocked to the door of the doctor's house ,

از being pleased at the
 confusion of others, he smiled at every one
 از و رسانی درینست
 the subject people in distant parts would not
 take him into account
 از حساب نمی برد
 I revealed
 (to them) the causes of my indigence
 این آفرید معارض و استیاز من
 this priest is my assistant and help-mate
 حواسم که اندک آلهه
 I wished to present him half of what I had
 obtained
 I wished to present him half of what I had
 obtained
 if I had lost
 an opulence, I have secured a patron.

14. Karim Khan Zand.—II.

Karim Khan was esteemed pious, and was exact in the performances of his religious duties but his religion was not austere. His natural disposition was gay and cheerful and he continued to the last to enjoy the pleasures of the world and anxiously desirous that others should do the same. For this reason by way of aspersion on his character some writers report him to be immersed in luxury and heedless of the miseries of his subjects; but if we go through the contemporary testimony of the historians and living witnesses, it would be evident that even in the path of dissipation and indulgence, his love of pleasure never degenerated into intemperance nor was he ever unfitted by indulgence for the active performance of his duties as a sovereign. He had received no education. It is stated that he could not even write; and from his birth and the occupations of his early years it is probable he neither had, nor desired to have, any such accomplishment. The son of a petty chief in a wandering tribe should not distinguish himself in attainments suited to his condition of life; and to all these he excelled. He was an unrivalled horse-man and possessor of great bodily strength and an active and supple frame, he had ample ingenuity in various military exercises. But, though unlearned himself, he valued and encouraged learning in others. His court was the resort of men of liberal knowledge. An anecdote is related of Karim Khan, which illustrates his temper and the manner in which he treated his

subjects and dispensed justice to them. It is said that one day, having had a prolonged attendance at his judgment seat, when the time of retirement came, he rose to depart, harassed and fatigued with the over-crowding of people, when a man rushed forward in apparent distraction, calling out for justice. "Who are you?" said Karim Khan "I am a merchant," replied the man, "and have been robbed and plundered of all I possessed" "What were you about," said the prince, "when you were robbed?" "I was asleep," answered the man "And why did you sleep?" exclaimed Karim Khan in a peevish and impatient tone "I," said the man, "made a mistake, because I thought you were awake" He was so well pleased with the manly answer, that turning towards the vizier, he bade him pay the man the value of the lost goods, and said "We must try to recover the property from the robbers"

To esteem — *مهمه رب کردن* (use 3 pl of حال act voice)

Pious — *دیندار - متقی*

Was exact in the performances of &c

رعایای لوازم مذهب را به سیر وجه نمودی —

His religion was not austere — *سخت رو و دین را گیر نمودی*

His natural disposition — *مزاجش*,

Gay and cheerful — *تا آخر ایام حیات - خوش و حرم*

He continued to enjoy the pleasures &c,

از لذات دنیا بهره می برد

Anxiously desirous that others should do the same —

شائق می بود تا دیگران نیز از آن بهره ور باشند —

Translate 'by way of aspersion some writers report &c'

thus some (*بعضی*) the tongue of reproach

(*مستغرق*) having opened him immersed in (*ربا*)

pleasures (*لذات*) and cheerful in (*متهلل*) pomps

(*تفولات*) and heedless (*بیخبر*) of (*ار*) miseries of

the subjects (*حالی رعایا*) they write

Translate 'if we through the concurring testimony of

the historians &c. thus if inspection of the concurring (*محققان اتفاق*) of the persons who the history of (*تاریخ*) his times have written and of the persons who themselves (*خود*) eyewitness (*شاهد بر لبی*) have been (*بوده اند*) be (*بود*) it would be known (*معلوم بود*) that even (*حتی*) in the executing of dissipation (*اجرای شهوات*) and the enjoying of pleasures (*لذات*) also (*هم*) of the sort (*بدین*) he was not (*نکرد*) that to the limit of excess (*بحد افراط*) he might have reached (*رسیده باشد*) and for him (*او*) preventing (*مانع*) from the performance of the affairs of the state (*از مهملات امور - الح*) it might have been (*عده باشد*)

He had received no education— *تربیتی نداشته*

It is stated— *منقول است*

He could not even write— *حتی نمیتوانست هم بنویسد*

Birth— *زاده شد*

Occupations of his early years— *حالات اوایل عمرش*

He neither had, nor desired to have &c—

— { *استغناء کمالات نه هرگز داشته بود*
و نه هم می خواست که داشته باشد }

A petty chief in a wandering tribe—

— *یک رئیس از امیرای کوچکی از قبایل معزولین*

In attainments suited to his condition of life—

— *در عملی هرچندکه آموخته حال او بود*

To distinguish (one's self)— *امتنازی داشتی* (use 3 sing of

(باید after مامی مشکوک)

And in all these he excelled

و در این همه کرم حاس را امتیاز کُلی بود —

An unrivalled horse-man — سوار بی‌دیلگی

Translate 'and possessed of great bodily strength and an active and supple &c' thus and great bodily strength (قوت بدنی زیاد) and in the use of the various warlike instruments (استعمال اقسام آلات حرب) ample ingenuity (حدائق راز) and an active and supple-frame (اندامی چابک) he had

Though unlearned himself—

اگرچه خود را ' علم بی بهره بود —

He valued and encouraged learning in others—

علاء را اعرار و احترام و دیگران را تشویق —
دانش فریب و تعزیم می فرمود

His court was the resort of men of liberal knowledge—

دربار او مرجع ادب و مجمع فضلا بود —

Which illustrates his temper and the manner &c —

که کاشف مزاج و وضع ساری زی —
نارعبیت و احکام عدلیه اوست

Having had a prolonged attendance at his judgment seat—

در دیوان مطالم زیاد نشسته —

And harassed and fatigued with the over-crowding of

people — و از کثرت آمد و شد مردم خسته

When the time of retirement came — چون هنگام مرخصی رسید

To rise — برخاستن To depart (= retire) — حلقه رفتی

When— *هنگامی که* In apparent distraction— *ج*

To rush forward— *پیش رفتن* (*use* *مطرف* *مافی*)

Calling out for justice— *فریاد برآورده طلب انصاف کرد*

Who are you— *کستنی*

I am a merchant— *من بازرگانم*

And have been robbed and plundered of all I possessed—

و آنچه داشتم از من دریغ داشتند

What were you about when you were robbed—

و تکی که دریغ داشتید در چه می کردی

I was asleep— *خوابیده بودم*

In a peevish and impatient tone— *برهم رفته*

I made a mistake— *غلط کردم*

I thought you were awake— *حس داشتم که بیدار می بودی*

Translate he was so well pleased with the manly answer

&c. thus *Karim Khan* (*ج*) this manly answer

(*خوش آمده*) the face (*چراغ مردانه*)

(*رو*) towards the vezier he brought and commanded

(*امر کرد*) so that (*و*) the value of that man's property

(*ج*) they might give (*بدهند*)

We must try to recover the property &c.—

ما باید مال را از فرد بگیریم

NOTES

28 The uses of the word *زبان* may be illustrated thus

- (1) *از زبان ایرانی بردم* *با* *زبان* *خود* *من* *گفت* he himself told me
پیدا کردند they found out from my talk that I was a Persian

می دانم , he accosted me in Italian , تا زبان ایتالیا تا من گفتگر در آمد
 I do not know how I should تا چه زبان شکر اعام و ا- ساں او کم
 give adequate expression to (my) gratitude for (all) his
 kindness the confession of (ii) هرگز در زبانش نگذشت
 ignorance never passed his tongue do not turn
 your tongue round , دیگر در زبانش بیارزد she would not talk of him
 any more , در همه روزی زمین امروز عدالت , زبان در زیر منی
 do not chatter , to-day the justice, equity and
 humanity of your Highness is the talk of the whole world ,
 I fear, at the time of trial my tongue
 will stick , میترسم رقت مراعه زبانم نگیرد
 he never uttered the name نام اسطوره را در زبان بیارزدی
 of Alexandria , آنکه ترمیمه آن امثال من بده را چه حد و یارای
 what power and ability may a slave like
 me possess that he will open his mouth in praise of that
 holy shrine , O crazy
 fellow, having heard of the word 'Law,' thou hast twisted
 it round thy tongue , از شرح و بیان آن زبانها عاجز است
 the tongues of people are unable to give an adequate description of it ,
 بسا شده است که از علت فکر و هیالات این اوصاف ناگوار بردید شده است که در نام
 on many occasions, through the prevalence
 of thoughts about this undesirable state of things, I was
 on the point of giving utterance to blasphemous language ,
 I engaged myself in mentally
 glorifying and praising God , از زبان حال خانه عینت صا- خانه
 the state of the house bespoke the absence
 of its master ; they زبان حال پر میداد و من ناربان قال جواب دادم

asked by signs while I answered (them) with the living tongue
 (iv) *شاد* the nail of the hoopoe was
 appropriate for ton^gue^g in^g *زبانم را زبانی از قریب خودم*
 I was deceived by his flattery and glibness of tongue
زبانم را زبانی بدیدم و زبانی دراز کرد و زبانی گریختار گفتم
 I feared that speaking evil of the emperor and alia in
 them he would be entangled in serious danger *این دو حدیث*
باز شد اول قریب بدیدم و گفتم گریختار بدیدم و زبانی گریختار گفتم
 these two dumb animal at first stared at each other for
 sometime as if they held a conversation in the language
 of silence

15 Travelling in Persia—I

There are three modes of travelling in Persia. You can ride *chdpir* that is, by Government post; you can attach your self to a caravan and the vagaries of the muleteer; or you can escape this bondage by buying your own beasts of burden and equipment, and hiring the guide and servants who shall take you at your own sweet will out of the beaten track of His Majesty's post roads. When speed is of the first consideration you will find it better to ride *chdpir*. It is of this, the quickest mode of travelling that I would say something that should be of service to such among you as are adventurous. The first point to deal with is the question of expense. The cost of this mode of travelling varies with the price of barley a horse's daily food in Persia. The charge exacted from me in the spring and summer of 1897 was at the rate of one *kran* per *farsakh* for each horse required. This is the average charge and may be considered moderate. But it does not always happen that the price of grain is the same in all the provinces of Persia at one and the same moment. Reckoning the *farsakh* at four English miles and the pound sterling at fifty *kran*s the cost of riding *chdpir* in the month of December 1898 was about ten pence per horse for every four miles. You should endeavour to make shift with the effects should fill not more than two kit bags. These would go behind the post boy on his saddle; your servant would take charge of the provisions and cooking gear and thus you would have a horse left for yourself.

There are three modes of &c — در ایران سه سیاحت در سه طریق است

To ride *chápár* — چاپار رفتن

Government post — پست دولتی To attach — ملحق کردن

And to the vagaries of the muleteer thou mayest resign —

به تلذذات قاطرچی تسلیم نمائی —

Your own (= for yourself) — برای خود

Beast of burden — باربر - بارکش - بار بردار

Equipment — سار و سامان - سار راه

By buying (= having bought) — خریده

Guide — راهبر - بلد - ملازم - نوکر - Servant

To hire — کرایه گرفتن

At your own sweet will — ۱۰۵ - ۱۰۶ حاضری خواهی

Out of the beaten track — خارج از حاده عام

Bondage — بعباد یافتن To escape — گرفتاری - اسیری

Where speed &c (= if above all speed necessary is) —

اگر بالا تر از ۱۰۵ (علی الخصوص) سرعت (عمل) الخ —

It is of this, the quickest mode of travelling —

در باب این طریق که زود ترین طریقهای - فراست —

To say something — حرفی زدن

That should be of service to such &c —

که بخیرگی از ۱۰۵، ضرر و خسار و ۱۰۶ بکار او بخورد —

Translate 'the first point to deal with is the question of

expense' thus the first question (مطلب) in this

connexion (در پی باب) with regard to (در خصوص)

expense (اخراجات) is

Cost — خرج - مصرف

Travelling — مسافرت

Daily food—خوراک روزمره

To vary— (با) مختلف شدن Charge—کرایه

In the spring and summer of 1898—

در فصل بهار و تابستان سال یک هزار و
هشت صد و نود و هشت میلادی

To exact—گرفتگی (use 3 pl act. voice)

At the rate of—از هزار Average—اوسط

Moderate—معتدل Provinces—مقاطعات

At one and the same moment—در یک وقت و یک آن

The same—یکسان

At—برابر A mile English—میل انگلیس

Pound sterling—لیره To reckon—حساب کردن

For every four miles—در مسافت هر چهار میل

About—تقریباً To endeavour—جهد نمودن

To make shift with— (با) ساختگی

To that end—بدین طلب بدین صیغه

You should look to it—باید احتیاط بنمایید

Personal effects—امتیازات شخصی

Should fill not more than two kit bags—

در دو خردیون بگیند و زائد از آن نباشد —

lost-boy—چهارپایان گمراه 1 rovislon (=food)—خوراک

Cooking gear—اسباب پختنی To take charge of—فکالت پذیرفتن

For yourself—از برای خود شما

To be left—باقی ماندن (use future tense)

NOTES

19. The uses of the word یک may be illustrated thus

(1) *یک ماہ ہم بعمراں انعام علی دادیم* we gave one *month* as a reward
 to Ali also , *یکدانه مادر است* he is his mother's only son ,
بقدر یک ساعت بیشتر there is one steamer more ,
من یک قدری با احتیاط حرکت we conversed for about one hour ,
ما با یک دفعه تعلها حالی کردیم I move with a little caution ,
تعمه مردم که در یک کتاسانه این we shall all shoot at the same time ,
خ متعده ار یک کتاب چه معنی دارد I wondered what it would mean
 that in one library there should be so many copies of one and
 the same book (11) *یکی از خدمتگاران مہمانخانہ دود* it was one of the
 servants of the hotel , *یکہ از کشتی است* he is a servant in one
 of the ships (or steamers) , *دیدم یکی را میرند* I found, they were
 beating some one , *ار آہیای بیکی وعدہ دادم* I gave promise to one
 among them , *در لہ دو اما در معنی بیکی ہستند* in words they are
 ar این یکی ہی قرانی بود کہ , *از این یکی ہی قرانی بود کہ* ,
 from this one you can understand
 what must be the state of the rest of the minister's offices ,
 only one or
 two persons from among those present appeared to be inclined
 towards me , *مرگ حواہ آہ آہ تہ ار تاثیر نہ* , *باشد و حواہ بیک ضرب*
 death, whether caused slowly by the effect of
 a pill, or (all at once) by the blow of a knife, is the same
 bidding him adieu, we came
 straight to the hotel , *در طرف در سہ سال یکبار عوض می شوند* they are
 changed once in two or three years' time , *در دگر نام نیک آن عالم*
 all the inhabitants were of one voice
 in praise of that learned man who acted up to his own

his cattle had not of late looked as well as they ought. Going up to the rack, "Why so little fodder here?" says he, "Why is there not more straw?" And "How long, I wonder, would it take to sweep these cobwebs!" Prying and observing here and there and every where, the stag's antlers, jutting out from the straw, caught his eye, and calling in his servants he instantly made a prize of him.

It is said of a stag that گوزي را گوید که

By means of the pursuing of the hunters and hunting dogs— برا اهل تعاقب صیادان و سگان شکاری

"Driven out of covert— ار دنگل (درختزار) فراري

Distracted by fear— سراپزیده ار آشفته گي (شکستگی)

Farm-house خانه دررگر

To make for رج ده دریدس

Ox-stall— طویله گاوان

Which happened to be open— که درش نار اعتاده بود

Behind a heap of straw— در پس توده کاه

Translate 'what can you mean by running into &c

thus, with what (ندام) audacity (جرات) and

insanity (دیوانگی) thyself (را) to the place of certain

destruction (مهل هلاک یغوان), that the haunts of

man (مدر آدم) is, didst thou cause to reach (رساییدی)

and thy sweet life (حای شیرین را) in such a place

(در ایوان حای) secure (بی خطر) thou didst 'think

(پنداشتی)

Only you do not betray me— سر مرا آشکار نه، ائید و بس

I shall be off again on the first opportunity—

— { در اولین فرصتی که دهد،
خود را نار سعای دیگر نرسانم

Evening came on— *— فرورد آمد —*

Herdsmen— *گلشن باغ* To fodder— *ملاک حیراندگی*

They observed nothing— *هیچ دیدند*

To come in and out— *آمد و رفتن*

The stag was still safe— *کبوتر هنوز سلامت بود*

I resently— *بعد از آنکه*

Bauld— *بالند*

To pass through— *گلشن (از)*

All seemed right— *همه به نظر می رسید (درست)*

Feeling himself quite secure— *خود را ایمن و مطمئن می دانست*

Began to thank the oxen for their hospitality—

*و برای بستن دراز کرد و می فرمود —
و میفرمود گاوها را که بسیار می دانستند*

Wait a while— *حالا صبر کن*

Indeed— *آری*

We wish you well— *ما خیر خواه می باشیم*

One with a hundred eyes— *یک چشم صد نیلوفر دارد*

If he should happen to come this way—

اگر گویا باینجا اتفاق افتد —

Your life will be in jeopardy— *جان تو در خطر خواهد بود*

While he was speaking— *در آنوقت که می گفت*

The matter— *مسئله*

Having finished his supper— *بعد از آنکه*

Came round to see that all was safe for the night—

*— بطریق نظر کردن بر سر کارها تا بماند —
که شب همه چیز سلامت است*

For he thought that his cattle &c —

چون درین زمانهائی نزدیک ، آنکه خود گاو را خود
را چنانکه ماند و شاید تازه و توانا نیافته

Rack—آخوڑه - پشتی Fodder—عله So little—چنان قایل

How long, I wonder, would it take &c.—

میرالم تاکنی این تارهایی عنکرب
را می توانم رمت و رد کنم

'Prying and observing here and there and every where—

اینها آنجا می آید ، له در همه
جا در بگراں و ت و حوکنان

The stag's antlers caught his eye—چون ، ش در سر شاخ گرون افتاد

Jutting out from the straw—که از زیر کاه بیرون آمده بود

To call—مدا کردن Him—آن یه ازاره را

To make a prize of—گرفتار کردن

NOTES

30 The use of the word 'نظر' may be illustrated thus
(1) Satan indeed would make her appear to the eye of men as beautiful as a pea-hen ,
تا دهن چو تم نار , Zainab disappeared from my sight , بطرم عایب شد
they would disappear, before the enemy would open his eye ,
ما بطری بی معنی ملتفت آداب سقچیاں مردم , I observed the salute of the *nasaqchies* with a meaningless
stare , through difficulty of sight in working, his eyes (had) a pair of spectacles on ,
at a single glance they recognise one another from among a thousand individuals,

he was so engrossed in
 preparing his pipe, that he had no sense of the outside world
 the freshness of the spring became
 visible (ii) آمدند می بلقر رستم they appeared to be Rustams
 the evil eye has struck this young man
 when I approached nearer he appeared
 to be an acquaintance شهر ی بلقر آورد با راهبای تنگ و غلجایی دراز کوتاه
 imagine a city with narrow lanes and low houses از افیقه هم بواسطه
 I have a faint idea of Africa also
 by means of the slaves and slave-girls من سلج شهر غری را نیز
 I had in view to travel to the town of Khun also
 in perfect surprise I looked in that
 the account of the
 Bermicides is apparent in itself غره و لوکزش مرا بلقر بهر طائی نگراست
 he and his servants regarded me as a second Hippocrates,
 it is strange that many of
 the narrow viewed and imprudent ones say ان همه در نظر مبتلایان
 all these are
 the sources of thousand fold warning for the narrow sighted
 and wealth seeking people مریملی این شهر نیز از شدت جهالت
 the people of this
 town also, owing to gross ignorance and narrow-sightedness,
 engage themselves in nothing but self-gratification and self
 adornment.

17. Travelling in Persia.—II

The organization of a camp for a long march takes some trouble, if all is to go right, and we were at work early in the morning to get the whole thing in order. Perhaps it will help to give a clear idea of travelling in Persia, if I explain what the system is. In the first place, to be comfortable it is necessary to have a double set of tents and furniture, so that one set is on the march while the other is being used. In this way you can start in the early morning, and finish the day's march by breakfast time, finding a complete camp when you ride in, and having the rest of the day for whatever you want to do. The cook and some of the other servants go on at night, or early in the morning and get breakfast ready. The tents in which you have slept are struck when you start, and they make a double march, so as to be ready for you on the following day. A light-loaded set of mules meanwhile start off, and try to keep with you, so as to bring up dressing cases and other necessities which one wants every day and cannot have in duplicate. A caravan thus becomes divided into three parts, respectively, *pishkhána*, *vasatkhána* and *pashkhána*. On the morning of the twenty-seventh of September the mules were all ready loaded up and the division into *khánas* began. We took up our post at a narrow place between the irrigation cuts, where all had to pass, and with infinite trouble—the mules breaking away, and the muleteers shouting and abusing one another, and running in all directions—we at last succeeded in telling off about forty mules carrying the *pishkhána*, that were to march on two stages. These were collected in the road, their muleteers with them, and the whole party handed over to one of the orderlies, Rízá Khán, in whose charge they were to be hence-forward. I remember this man coming up in an excited way and demanding justice. It appeared that one of the muleteers had loaded his mule, a fine powerful beast, with nothing but a tin hat box. They were always trying these tricks.

If all is to go right — اگر نایده همه درست می‌شود

Organization—تدارک اسباب و لوازمه

March—کوچ Trouble — مشقت

To be at work—دست کار شدن - بکار افتادن

To get in order—ترتیب دادن - آراسته کردن

If I explain what the system is—

اگر بیان کنم ترتیبش چه طور است —

It will help to give a clear idea &c.—

خدا را مع درویشان صلوات
بر او غافر است بکمال

In the first place—اول

To be comfortable—درویش و آرام

Double—مضاعف Tent—خادر

Furniture—اموال Is being used—در بر دارد

Day's—روزان By—بوسیله

Breakfast time—وقت نهار

Finding—that you may find. Camp—کامپ

Complete—تامم To ride in—سوار شدن

Having the rest of the day for &c.—

بقیه روز هر چه خواهد بود

Cook—آشپز To get ready—آماده کردن

To strike (a tent)—تخت کشیدن

To make a double march—دو مرحله راه طی کردن

The following day—روز دیگر Meanwhile—همانکه

A lightly-loaded set of mules—یک دسته قاطر که بار کم باشد

Try to keep with you—حتی المقدور بماند

Dressing-case—توطی زینت In duplicate—دوگانه

To bring up—حاضر ساختن To be divided—تقسیم شدن

To call (name)—نام نهادن A narrow place—تنگنا

Irrigation cuts—قنوات آبیاری

Where all had to pass—جایی که همه لازم بود

To break away—جدا کردن

In all directions—همه جا

- To shout— ناله ردن - نعره ردن To abuse— ش دادس
 With infinite trouble— بهر از مشکله
 To tell off— حساب کردن - ناله ردن
 That were to march on two stages— که باید دو منزل راه طی بکنند
 Party— اجتماع To hand over— گذاشتن
 Orderly - اردل - علام In whose charge— که زیر نگاهداشت
 To remember— یاد داشتن (ار)
 'Coming up = that he came up
 In an excited way— با اشتیاق تمام To load— بار کردن
 A fine powerful beast— حیوانی قوی و دراز
 Hat-box— قوطی کلاه - قاب کلاه Tin (made of tin)— آله
 With nothing but (= and nothing else)— دیگر هیچ
 To try tricks— حیل بازی کردن - طعنه ردن

NOTES

31 The uses of the word 'درست' may be illustrated thus
 (1) *مردگانی، an entire sheep was roasted* , گوسفندی درست بریان کردند
give a handsome reward to the courier , *ما ایرانیان چه حاضر نادرستیم*
what smart fellows we Persians are ? , *آدم نا درستي* what your Honour says is true حرفِ سرکار در " درست
a sickle is , *داس ار آهس درست میکند* (11) , *he is a bad man* .
the *bandages of the overcoat having become torn, send it to*
the 'house for mending , *از شیر ما و دایر و کره و روغن و سرشیر*
from milk are prepared sour curds, cheese,
butter, ghee, and cream , *از شیر و کره و روغن و سرشیر*

I have many times clipped the whiskers under it تاویل این
 شهر بهتلی It should be interpreted literally شهر بخراشد برد
 she concocts such a calumny against me she درست میکند
 این شکات را it could be read correctly, (iii) درست خوانده می شد
 this complaint must be thoroughly investi- درست باید تحقیق کرد
 gated hast thou correctly understood درست حالت شد چه گفتم
 what I have said ? اما فکر درستی بکنید چند رسد
 I have a few parting advices to give you سرانجام بایستی
 do listen with attention منصرف بدست خواندن حد
 my education must have been limited to the درست و نماز باشد
 correct reading of the opening and other chapters of the
 Quran and saying my prayers (iv) در طاعتها از اندرستی مردان
 plague and pestilence come from the wickedness
 of bad men تا امور دولت و ملت بطور درستی در برتری گذرد
 then the affairs of the state and the nation will be set towards improve-
 ment in a right way شاید بهت درستی که در مصامع و مطالب
 perhaps owing to the truthfulness and correctness of the statements and sentiments men-
 tained therein, it might lead to my destruction از شایان لغت
 from hearing the word 'wood' an evil
 design entered his mind حالا عقل درستی سر نیست
 now I have not got my wits all right in the head

33 Examples of the uses of the word بار are (i) بری
 گرفتار بارو را به هر طرفی سرمی زند for taking cargo and passen-
 ger it runs about in every direction بارها که بارش همه گرفتارند برد
 the captain brought out the cargo which consisted
 آنها را بیرون آورد

entirely of sheep , binding up the men and unfastening the loads they engaged themselves in plundering , under a heavy load, proceeding slowly, I came under the upper chamber , he placed me under extreme obligation , with this load of misfortune, I could not return to my place , his back is bent low with the load of years the steamer unloading by one side, loaded cargo by another side , این سرنارای هر دسته ده دوازده لوله تفند را ای، الی نار کرده در نهایت بی دمی می آمد each band of ten or twelve of these soldiers, having loaded the barrels of muskets on a donkey, proceeded in extreme irregularity , I loaded a couple of portmanteaus on another mule , مثل من آدمی در زیر دست ترکمان ، a man brought up like me under service of the 'Turkoman could vie with him , یعنی کوه دماوند را بر پشت من ، as if the mount Damáwand has been loaded upon my back the ass is a poor beast of burden , (11) برای طهران نارگیزی پرسد بخاری می خواست ، he wished to convey a loading of the lambs' skins of Bokhara to Tehran they made me mount a load-carrying mule , fleeing from the taxes of the king, I would turn out quite an out-law.

18 Teheran

A little more than a century ago Teheran was described by European travellers as a small village in the neighbourhood of the ancient city of Rei, which was the capital of Persia under the rule of the Arabian caliphs. The ruins of this place are still to be seen some six miles from Teheran, but most of its inhabitants moved to the newer city when it became the favourite dwelling place of the kajar princes. The Shahs of this dynasty have spent large sums in enlarging and embellishing the city and while Teheran can scarcely be said to rival the natural beauties of Shiraz or the architectural splendors of of Ispahan, it is now considered the metropolis of Persia. In Persian eyes Teheran is a European city. The wide streets and tree-lined avenues of the newer quarter of the town date from the reign of Shah Nasiruddin, the grand father of the present Shah who returned from a visit to Europe fired with the ambition of transforming his capital into an Oriental Paris. But the Persian in general is a race of fanatical conservatives the strange madness that drives his rulers to leave the blessed shores of Iran to wander in infidel lands beyond the seas seems to him wholly foolish and distasteful. And, while the result of Nasiruddin's fondness for the things and ways of Europe are to be seen in Teheran on every hand the large majority of the citizens cling obstinately to the customs of their fore fathers so that the capital of Persia stands to-day a wonderful city of contrasts, where the old and the new stand side by side in bewildering confusion. On account of the high elevation sudden and violent changes of temperature occur; nevertheless Teheran is a healthy spot and in spite of the primitive method of sanitation still in vogue the death rate among its population remains comparatively low.

A little more than a century ago — در یکی زیاده از صد سال گذشته که

European travellers — اروپائی

To describe — تعریف کردن (use 3 pl. of past cont. act. voice
with طهران as object)

As a small village — that a small village is.

Neighbour hood — ناحیه

Under the rule of the Arabian caliphs —

در زیر حکومت خلفای عرب —

Capital—دارالاسلام - پایتخت

The ruins of this place—ویرانه (خرانه) هایش

Still—هنوز Some six miles—در مسافت شش میل

Are to be seen—مرورد است - دیده می شود

Translate 'most of its inhabitants moved &c' thus :

when in that new city (شهر جدید) for the Kajar
kings (را) staying-place (مکونت) desirable (مربوب)
became most of the inhabitants of Rei (پشتتربین)
(نقل مکان کردند) to that place moved (مکانه ری)

Dynasty—سلسله - حاکمده

In enlarging and embellishing the city—

برای افزایش و آرایش این شهر—

Large sums—مبالغ کثیره To spend—مصرف نمودن - خرج کردن

Translate 'while Teheran can scarcely be said &c' thus

although (اگرچه) Teheran neither to the beautiful
sights of Shiraz (به نه منظره های شیراز) nor to the
splendid edifices of Ispahan (و نه به عمارت های ناروتی)
(طریق مسارات) the mode of evenness (امهات)
the metropolis (ام القری) of Persia the same
(است) is

In Persian eyes—بچشم ایرانیان

A European city—یک شهرهای فرانکستان

The wide streets—کوچه های فراخ

Tree-lined avenues—خیابانهای دارای درختهای قطاریده

Of the newer quarter of the town—

در محلات نوی این شهر دیده می شود

Date from the reign of Shah Nasiruddin &c. —

از عهد سلطنت ناصرالدین شاه به لحاظ جزیره یزرگوار شده است —

Translate 'who returned from a visit to Europe fired with
&c. thus who after the journey to Europe (بعد از)
(سفر اروپا) with the ambition of transforming his
own capital (با مراد تغییر دایه پایتخت خود را) into an
Oriental Paris (به هانس مشرقی) fired with zeal
(مراعات نموده بود) (آتش بهی)

The Persian in general — مراد ایرانیان A race — نژاد

Fanatical conservatives — متعصب و دشمن انقلاب

The strange madness — سرغشی عربی

That drives his rulers to leave the blessed shores &c. —

که شاهان ایشاق را رنج به ترک خاک پای
ایران و به — حاکم کفرستانی می نماند

To him (= them) — بنظر شما Wholly — کلیه

Foreign — بیگانه Distasteful — ناگوار While — تا آنکه

The result of Nasiruddin's fondness for &c. —

نتایج میل و رغبت ناصرالدین شاه بر هر چه از اشیاء و طوایف اروپا باشد —

In Teheran on every hand — در هر گوشه و کجوه طهران

Are to be seen — نمایان است

The large majority of the citizens — اکثری از اهالی آن شهر

To the customs of their fore-fathers —

به رسم و عادات نیاکان خود است —

Obstinately — باصرور و دغصب To cling — آویز

So that the capital of Persia stands to-day &c. —

تا امروز پایتخت ایران شهر عربی است ملتصق مدین —

The old and the new stand side by side in bewildering
confusion

تدیم و جدید ما یکدیگر را در کنار هم
— { انعقاد مایهٔ قدیم و مریج و یرب است

High elevation—سیاری ارتفاع رمیں

Sudden and violent changes—انقلاب ناگهانی و تغییرات شدیدی

Of (=in) temperature در آب و هوا

Nevertheless—نه این Healthy spot—جای صحت انگیز

In spite of the primitive method of sanitation &c.

انگیزه برای نگاه داشتن صحت انگیز
— { طریقهٔ آن را کنار برده می شود

Death rate—تعداد مرگ Among its population—در آهالی آن

Comparatively—نسبتاً Low—کم

NOTES

33 Some of the uses of the word 'نقل' may be illustrated thus (1) گوش می کردند (1) they listened to my stories ,
I did not exhaust the stock of my stories ,
I did not exhaust the stock of my stories ,
often I managed to finish by giving a promise of narrating next day the principal spot in the story
afterwards I will narrate the details to you ,
strange stories are related about their women ,
he was narrating a newly-constructed story before his cap (as audience) for the sake of facility and practice (11) قاپی بر روی را برای

the tortoise concluded. "This is a very serious business," said the geese. "It will require much thought"—"I know that," said the tortoise, "but don't think too long, or it will be too late. Tell me, quick, what I had better to do"—"I think, the only thing to do," said one of the geese, "is to get out of the pool as quickly as possible"—"Now, what is the good of talking like that?" said the tortoise "You know how fast I walk. Even if I start off at once, I shan't be out of sight by morning. They will see me in the open and catch me at once"—"There is some truth in that," said the geese "Why not hide in the mud?"—"That might do," said the tortoise, "but I shouldn't feel safe. They would be sure to rout me out"—"Then I don't know what to advise," said one of the geese, "I shall be sorry, if you are caught and killed. But what must be, must be, for that which is ordained cannot be effaced"—"A pretty friend you are!" said the tortoise angrily "Is that all the help you can give a friend in danger?" Then he sat down for a moment to think, and after a pause, said in a more cheerful voice, "I have it! I have it! you shall carry me out of danger"—"How are we going to do that?" asked the geese "If you climb on our backs you are sure to fall off again"—"I will tell you," answered the tortoise "I have very strong jaws. Two of you shall take hold of a stick at each end, while I will hold on to the middle with my jaws. What do you think of that?" "It is feasible," observed the geese, "but you must excuse my mentioning it, you are rather fond of talking. And if you should forget yourself and begin to talk, there will be end of every thing"—"Stuff and nonsense!" he cried, "Am I a fool to open my mouth? Not I! Come, now convey me"—Thereupon the geese took up the stick, the tortoise held fast with his mouth, and away they flew. The country people, observing this strange sight, ran after "Ho! ho!" cried one, "look at the flying tortoise!" "When he falls, we'll cook and eat him here," said another "No, let us take him home for dinner!" cried a third "We can light a fire by the pool, and eat him," said the first. At these unfeeling words the tortoise was beside himself with rage "Eat-me—eat ashes!" he exclaimed, opening his mouth, and down he fell directly and was caught by the countrymen

South—جنوب

Pool—آب

Goose—بط

For a long time—از قدیم الایام

To live—سکونت پدید آوردن

Tortoise—پشت

One evening—وقتی سرِ شام

Fisherman—ماهی گیر

To overhear—استماع نمایی To stop—ماندن

In the morning—فردا صبح Net—سرو دام

To throw in—(use معطوف) (انداختن)

To make a good haul—سنگر خوبی بدست آوردن

Extremely alarmed—بفاح هراس شده

To repair to—به کسی رجوع نمودن

The conversation—گفتگوی مامانگونی و

To report—بانی کردن What am I to do?—چه باید بکنم

This is a very serious business—این کار خیلی نعل دارد

It will require much thought—در آن تفکر بسیار لازم است

Too long—زیاد

Or it will be too late—و گرنه بعد از کار می گذرد

Quick—زود

The only thing to do is to get out &c.—

چیزی که باید بکنی هرچه زودتر از
این آنگاه جان بدر بری است و دس

What is the use of talking like that—

چلیدن حرفهای با دروغ و زنی چه سودی دارد —

You know how fast I walk—تو میدانم از ما هر شده است

To start off—براه افتادن

I shan't be out of sight by morning—

تا صبح از نظری دور نمی توانم روم —

Open—بشد There is some truth in that—مدری راست است

In the mud—در زیر گل That might do—بکارم خورده باشد

To feel safe—خود را مطمئن انگاشتن

To rout out—باز کردن

What to advise— چه مشورب ددهم

I shall be sorry— حيلي تا ، ، مي غورم

But what must be, must be &c.—

لاکى هرچه شديده ، ، نايد بشود که تصاي داشته نايد سترد —

Said angrily در آفت که

A pretty friend you are !— چه دور ، ، حوبي و نامح عربي ه ، تي —

Is that all the help you can &c —

مگر ه ، ، اعانهاي تو که ميقراني در حالت —
گرفتاري با دور ، ، حرد نکني م ، ، سر برد و ، ،

For a moment— اندکي

To (=inorder that ne may) think تا تفکر کند

After a pause— بعد از قدري توقف

In a more cheerful voice— با صداي حورتر I have it— يافتم

You shall carry me out of danger —

، ، نايد مرا از اين ورطه سلامت نديرد —

To climb— سوار شدن To fall off درمیی افتادن

Jaw— چانه - الواره Very strong— هيلي س ،

Two of you— دو تن از ، ، To take hold of— گرفتن (بر)

Stick— چوب . To the middle— در ر ، ، آن

To hold on— در آريستن Feasible— ممکن ال ، ، ول

You must excuse my mentioning it &c —

نايد مرا از ذکر کردن آن معذور داري —
که تو بيشتر شائق حرب ردن ه ، تي

If you should forget yourself and begin &c

اگر خود را فراموش کرده بختار ديآي کار تو تمام خواهد شد —

Stuff and nonsense !— چدين هرزه و چرند مگو —

Am I a fool to open my mouth !—

اینا من اینقدر احمقم که دهانم را بکشایم —

Not I ! — حلیم نیستم To convey — برداشتن

To hold fast — محکم گرفتن To fly — پریدن

The country people — روستائیان

Observing this strange sight — این منظر غریب را دیده

To run after — دنبال کسی دیدن Ho ! ho ! — ای ای

Flying tortoise — سگ پشت برزگر Dinner — شام

To light — آفرینان

At these unfeeling words — از شنیدن این بی‌رحمانه کلمات

Was beside himself with rage — بغیر آمده از خرد برکت

Eat me — eat ashes ! — بخورید مرا (زهر مار) بخورید

Down he fell directly &c. —

دهان کشیدن دهان را از بالا بپایر آمدن
— دیدن روستائیان گرفتن دهان دهان

NOTES.

34. Further examples to illustrate the uses of the word
a tribe of rebellions Turcomans had infested the road to Meshed, (۱) سر
در میان they did lately attack a caravan, (۲) سر
the women passed their time in beating the tambourine and singing various songs, (۳) سر
by God, I would never let thee be
ransomed away, (۴) سر If I do not
submit, I may lose my head for the sake of the monkey ;

he let loose his horse into the sown
 fields of the people , I shall turn young
 again , everyman هر کس که در سرکاری است ناندازه خود چاپلوس دارد ,
 having an office in the court has a body of flatterers according
 to his position (ii) she manages the private affairs of my mistress ,
 سرسریا دشارب دهان که , she was on her legs, calling out to me 'come' ,
 اینبار سرش , I will finish the matter in this manner , در پیش دیوار چنان ,
 I hid it at the back of the wall in such a way that no one except whoever is in the
 know could find (it) , suddenly the cry of 'look out' was heard ,
 I said my prayers with all fervency , خبری از سر صدق و خلوص کردم
 as they had been apprised of me before-hand, I entered
 without giving any warning , در کمال ادب سری فرود آورده راه اعتادم
 having made my obeisance with extreme respect, I took to my
 road , after a week the desire to see Tiflis again arose in my mind
 تو بودی که تمامی عمر خود را در سیرری سپردی
 he would make you drink off cups brimful with the heavenly
 water of his zeal , (iii) جامه های سرشار از آب حوض کوثر عیرتش بنویزد .
 with respect to national zeal and prejudice he is the foremost of the
 Persians , the rest are confounded and distressed for want of a mere subsistence ,
 سرایش , her whole frame was an elucidation of the

poems of the poets of I. era ۱۲ you سرشک بدست و شمعانی مدھی
 will, thus, give opportunity to your enemies سر ساس شعی
 (now) thou hast become a somebody حدرف مازش را ندیدم که
 may I never see the profit of a single گداز, if I have not asked you the stock price only این باد سراسر
 this wind lasts the whole of summer تابستان در هر روز میوزد
 in Herat بهر عیشی هرگز در روزی که در هر روزها نیست to wear the gar-
 ments of a darvish is not the work of every good for nothing
 fellow مرا برستم فرستاد برد he brought me to the meeting
 place of the darvishes با مردمی ملک الشعراء سرازیدم I wa
 dignified with the title of the chief royal poet انتم مرس از
 he has passed the meridian of his life سجد لیسرا گذشت برد
 the nudes with their riders were قاطرات با سوارانی در عقب همه
 behind all

20 Books.

Books are the masters who instruct us without rod and ferules without hard words and anger without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble. If you are ignorant they cannot laugh at you. The library therefore, of wisdom is more precious than all riches, and nothing that can be wished for is worthy to be compared with it. Whosoever therefore, acknowledges himself to be a zealous follower of truth of happiness, of wisdom, or of science, must of necessity make himself a lover of books. A book is a living voice. It is a spirit walking on the face of the earth. It continues to be the living thought of a person separated from us by space and time. Men pass away; monuments crumble into dust. What remains and survives is human thought. What is Plato? He has long been resolved into dust but his thoughts and actions still survive. Books are a guide in youth and an enter

tainment for age They support us under solitude, and keep us from being a burthen to ourselves They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep The importance of books has been appreciated in many quarters. Among the hardy Norse men runes were supposed to be endowed with miraculous power There is an Arabic proverb, that 'a wise man's day is worth a fool's life', and another, that 'the ink of science is more precious than the blood of the martyr' Confucius is said to have been a man, who 'in his eager pursuit of knowledge forgot his food, who in the joy of his attainments forgot his sorrows, and did not even perceive that old age was coming on'

Books (= book) — کتاب

Master — معلم (use in the singular)

Without rods and ferules — بیدون چوب رتکه رَدس

Without hard words and arger —

بدون استهزا، الِ مکنهای درشت و دشمنی —

Without clothes and money — بلا گرفتن پوشش و پول

To approach — پیش روی رفتی

They are not asleep — بیدارند بیاپی

Investigating — دراه تحقیق To interrogate — استعلام نمودن

They (=it) conceal nothing — هیچ یک از توپایان ندارد

To mistake — بد فهمیدن To grumble — شکایت داشتن (ار)

Ignorant (= foolish) — تهی دماغ To laugh — خندیدن

Library — کتابخانه

Of wisdom — پرار کلمات دانیای و اندرهای حردمندان

Precious — گرانبایه

Nothing that can be wished for &c —

هیچ یک مطلوب انسانی هرچه گراندا تر
که می باشد نگردد آن می رسد

Translate whosoever therefore acknowledged him self
 &c. thus therefore (باینست) whoever (کسیکه) the
 (خود) in the acquisition of (حقیقت) truth (حقیقت)
 or happiness (سعادت) or (خیر) in the acquirement
 of (دانش) wisdom (دانش or علم) him self
 (کاملاً) wholly (تماماً) &c. (چون) he first (ابتدا)
 of necessity (لزماً or بضرورت or لابد) he must (باید)
 the book (کتاب) he may love (بپسندد)

Voice— صدای من—

Combine it is a spirit &c. with the previous sentence
 (with روح in the beginning)

Spirit (= angel)— روح

On the face of the earth— بر روی زمین

Walking— گشتن

It continues to be the living thought &c. —

— کتاب همیشه زنده و پابنده از گشتن
 باطنش مانند روح در مرتبه اول و دوم و ثلثه

To pass away— فنا شدن

Monument— یادگار

To crumble into dust— در بره شده خاک گشتن

What remains and survives— چه باقی دارد و پابنده باقی

Human thought— فکر انسانی

To resolve into dust— (use past tense) خاک شد

His thoughts and his actions— افکار و اعمال او

Survive (= durable is)— باقی ماند

The book is a guide in youth— کتاب را برادر است در جوانی

And an entertainment for age— و مایهٔ فرحت و معا در عهدِ پیری
 And a sincere friend in solitude— و رفیقِ صادق در تنهایی
 And a remover of distress and for the passing away of time
 و دافعِ دلتنگی و گذرانِ وقت را دستِ اورِ حونی — a good surety
 To help— دادن

Crossness of men and things— کمِ هم‌لقی اهل دنیا و لحدِ کوبِ زمانه
 Care— اندوه Passions— هوسها

To compose— در بشاییدن Disappointment— ناکامی و مایوسی
 To lay asleep— خوابانیدن Importance— قدر و اهمیت
 In many quarters— در براحقِ مختلفه
 To appreciate— مِ آن داشتن (use 3 pl pr per tense act voice)
 Among the hardy Norsemen runes &c —

ملتِ اعجم اهلِ بروج (اعداوارا) اشعارِ گزنی —
 (مضارعاتِ روزنی) را معجزهٔ می پنداشتند

There is an Arabic proverb— عرب گویند
 A wise man's day— یک روز از ایامِ حیاتِ حردمندی
 A fool's life — هفت عمرِ انبیا را — Is worth— می‌آورد
 Ink— مرکب Martyr— شهید

Confucius is said to have been a man &c —

کنگهٔ نویدی را می گویند که مردی دود علمِ چو —
 که در تنهٔ سبیلِ علمِ عدا را فراموش کردی

And in the joy of his attainment forget his sorrows &c —

و آتشِ ۱۰۰۰ ای خود را تابِ شادمانی —
 فصل و کمالِ خود فرزندِ شایندی

And did not even perceive that old age is coming on—

و بفر مملکت نشدنی که پیری در می آید —

36 Some examples of the word 'تن' are (i) نازده نفر را یک one person cannot bear on his shoulder the load of ten persons , مي العر سر ر تني آراسم at once I adorned my head and body , تن و حاي من قرباي حدام درگاه ت my body and soul be the sacrifice for the servants of thy threshold (ii) نهرب تن I will not submit myself to be flogged , تن در نعواهم داد she will not yield herself to such affairs , تن در صا دادم helplessly I resigned myself to fate (iii) زندگي درويشان تبلي و تن آسايي است the life of dāivishes consists in idleness and ease , تن آسايي ناعناش لاهل its gardener seems to be lazy and fond of ease

37 Examples illustrating the uses of the word 'آتش' are (i) آتشِ شوقم فرو نشست at first the fire of my love subsided , آتشِ دل را بدین فرو نشالدم I will quench the fire of my heart with this , براي اطعاي آتشِ عصب شاهزاده , the smoke of the Prince's wrath , دردِ آتشِ دلِ من اندکي فروکش کرد the fire of my heart somewhat subsided (ii) شاه آتش گرفته آمد the king has flown into a rage , مالِ پادشاه را آتش رده اند they have consumed the king's property , چو گرم آتش گرمدم my liver has caught fire

SECTION III

Idioms & Proverbs

Aback—The boy was taken aback (گرفتگه شد و پا را گم کرد)

Abandon—He abandoned this business (دلتش از کارش بکشد)

The man abandoned himself to his fate (آن مرد من بقضا داد)

He abandoned himself to pleasure (مستغرق لذت شد)

He is an abandoned wretch (او ملعون بی سر و سامان است)

Abide—You must abide by the rules (باید التزم قواعد باشید)

He abided by his word (او موعود خود را نگاه داشت) Abide your

time (فرصت نگاهدار) They abided by their promise (وعدۀ خود)

Whatever may happen, we will abide by the (را رها کردیم)

(هرچه بآید ما با تو هستیم)

About—Come to-morrow about this time (فردا در این وقت بیاید)

He was about to weep (او در صدۀ گریه گریه می کرد) You are about

to retire (می خواهید برگردید)

Account—If it is lost, you must account for it (اگر گم شود)

(تو باید بپوشش جواب دهی) They did not hold him of any

account (از او حسابی نه برداشت) It is a thing of no account

(ناچیز است) Can you account for it (می توانی حسابش را دهی)

? He gave her an account of his adventures (او برای او شرح ماجراهایش را

I will not go to him on any

account (مطلقاً پس من نمی روم)

Acquainted—You must immediately become acquainted with

him (باید بی فوریت با او آشنا گردید) He

became acquainted with the state of things (ار پُرگهی حال)
 ایا ار (آرت thou well-acquainted with the roads (مآاح شد
 ؟) راهها تعونی حدردار ؟

Acknowledge—We acknowledge your superiority (ییش آه)
 (ایراله داریم) They acknowledged him as their rightful lord
 (آه لایم نمودند که آقایی هقیقی حرد شاه ارست) He acknow-
 ledged all the benefits received from my father (مره مآهائی
 (پدرم را بعا آورد)

Act—Is this young man acting a part (مگر ایس جزاں در روی)
 (میگذد) ؟ How many times have your bowels acted (چند بار)
 (اطلاق شده است) ؟ He was caught in the very act of stealing
 (در عین حال در دیدن گرفتارش کردند) They acted up to their
 profession (قول حرد را وفا نمودند)

Affair—Your affair is settled (اسر ترا سرور انجام داده اند)
 (پائی مس ا ت) This is my affair Affairs are prospering
 (کار و نارورق دارد)

After—After all he was a mere mortal (ناردرد آن ییش ار انسانی)
 (نمود) The people came one after another (مردمآں پشت
 (سری یکدیگر آمدند) You are after my heart (اروری دلم قوی)
 (شاه ت پدر دارد) He takes after his father After a storm
 (در پی صآی دارد - در پس هر گینه آخر مدد) comes a calm
 (شهر نورا بنام) The new city was named after him
 (زی مآه یی لمردند)

Air—She gives herself airs (دماغش بالا ست) Such false
 notions are in the air all over Persia (در ایراں هر جا که میرویی)
 (بس چنین خیالات ناماله است) The air of this place agrees

with me (آب و هوی احیا پس سازگاری می کند) Building castles
in the air (کتاه بسد بلند خیال)

All—It is all silk (ابرسم خالص است) He is all in all in his
department (در اداره خود مرفی همه کاره است) You are all in
all to me (لغو جگرم هستی) He loves them with all his
heart (با دل و جان از اسباب مصیبت نبرد) Whether he comes
or not, it is all one to me (بغیر آنکه بیاید یا نهی فرقی ندارد)
It is all along of you that I am successful (کامرانیم)
خبر آنست که نتیجه اثر) All is well that ends well (براسطه است)
مرفی می دگر) All that glitters is not gold (و آملی خبری دگر
دارد)

Alone—He came all alone (تنگ و تنها بیامد) I let it alone
(دست از من بردار) Let me alone (از این خبر نگذاشت کردم)

Amiss—He has done nothing amiss (هیچ غلط نکرده است) Do
not make it amiss (در خاطر شما به شکرت)

Apple—As an only son he is the apple of my eye (فرزندی
نکته من مریتم دند من است) He will upset the apple-cart
(کاری که من خراب است)

Arm—They walked up to the house together arm in arm
(دست بدست باهم کام زنان تا بغلند) She keeps me at
arm's length (با من مژاسه زیاد ناگوار دارد) He received
me with open arms (بازوی گشاده مرا پذیرفت) In a moment
the troops were under arms (سر تازان فیرو جنگ بهار آمد)

Armour—There is no armour against fate (تدبیر در از سیر)
(تدبیر در نمی گردد)

Ass—Do not make an ass of thyself (خود را بهای خرم نکن)

Avoid—He avoided by subterfuge (خود را بکوفه علی جب رد)

I avoid the society of women (من از طایفهٔ زنان متوجشتم)

Awkward—He is very awkward (شتر بردن است)

Back—They backed him up in every thing (در هر کاری که بر آن)

ایا رنات) You won't back out (د آتش نکذاش) معارفتش نمردند

اما این، آنرا ببین) But here he is, on his back (را برگردانی ؟)

مارا دل کرده) He has given us the back (پشت - بر زمین افتاده

He turned his back upon you (پشت کرد) است

Bad—One is as bad as the other (کس - کس)

بد در آمده) She has gone to the bad (رفت در ادر شغال است

مابین) There was much bad blood between them (بود

ایشان خیلی کینه داری و معاصه بود

Be—Be slow but sure (دیر گیر و سخته گیر) You are not up

to this (مرعی که استعیر می خورد گفتش کم است) This is not for

him (آنچه) What is that to you (او مرع این آفریدست) ؟

Bear—He sells the skin before the bear is killed (آهوی نا گرفته)

Every one present bore me out (هر کس می فرود شد

Bear this in mind (بعاترت ببار) (حاضرین قولم را تقویت کردند

Beat—I beat up his quarters (سرورده داخل خانه اش شدم) That

beats the Dutch (حای حیرت است) He was beaten to death

(بر روی) He soon beat a retreat (کوتاه رده و گلاکش رسانیدند)

The enemy was beaten off (را برگردانیدند) (واپس فرید

I am beating my brains out to find out the cause (حیرانم که)

This is literally beating the air (حرف بفرستادن)

(حد و حدیث نمیدانم)

Bed—He has been confined to his bed by illness (ناهوش)

As you make your bed so you must lie on it
 (هیه میخاری میخیزی) This life of ours is not a bed of roses
 [این زندگی ما گل و لاله (هی خار) نیست]

Bell—Who will bell the cat (که رنگ بگرند گربه خواهد بست) ? The
 Italians have carried away the bell from all other nations
 (اهل ایتالی از سایر هم ملکان گری بردند)

Belong—It formerly belonged to him (پیشتر از آن بود) He
 does not belong to the army (داخل قشرب نیست) This
 key belongs to that box (این کلید مال آن صندوق است) He
 belongs to Persia (لر ایرانست)

Best—I did my best to please him (هرچه سلیقه کردیم که رضی) He
 thought it best to go away (مقام دین دانست که) (پایه) He thought it best to go away
 (برو) You had the best of the argument yesterday
 (در مباحثه دیروز تو غالب آمدی) He will make the best of
 the matter (بهری می پردازد) One must make the
 best of it one can (خیر خود را باید زند و خیر خود باید گرفت) The nurse
 made the best of her way to the adjoining
 room (دایه آنکلی و خیرات داخل اتاقی بهلرس گردید) I put the
 best face I could upon it (تلاش را بپوشان نمودم)

Better—He is getting better (روز بروز مراجهش بهتر می شود) It
 is so much the better for you (بلکه بهتر شماست) I know
 him better (خدا را از من بهتر می دانم) I got the better of
 my disease (مرض خودم را بزر آوردم) He were better dead
 (مرگش بهتر بود)

Between—The poor man is between two fires (بیچاره از هر دو) Between ourselves, he is a great fool
 (چاکلای فر خطر مقام است)

(حربِ مسترمانه نگريم خِر ناتزديد است)

Bird—A bird in the hand is worth two in the bush (ش نقد)

(نه از صد هديه - ملغم پخته نه از بقرهٔ حام) Birds of a feather flock together (دبرانه حو ديوانه ميديد خوش آيد) To kill two birds with one stone (چه خوش برد که برآيد بيک کرشمه در کار) Far birds have fine feathers (آزار دهل ميديدن از دور خوش است) As if you are a bird of passage (گونا که پرند حهاں گرد هتي) It is a bird's-eye-view of his whole life (چه ام انداز همه زندگي ايت)

Bit—I shall have to tell her a bit of my mind (لرم است اذرا)

(سررشي حوني نكدم) He is not a bit sorry (ار مالمقا او وس) (سرور)

Bitter—Bitter is patience, but its fruit is sweet (صبر قاصد است)

(سخن راست قلم مي ناهد) Truth is bitter (وليک در شيرين دارد)

Black—I am looked upon as a black sheep (مرا بماري نمي)

(حانداں مي نگرند) The pot calling the kettle black (ديگران را ميست - ديگ نديگ ميگرند که ته تو سياه است) Here is his name in black and white (اين اسم او است رزي قرطاس رقم رده)

Blind—He is blind (ديدهٔ کافر دارد) It is a mere blind (صفت)

(تروير است) The blind leading the blind (در آينه را نهاده كي کند) (بيدار) How blind you are to your own interests (ا حودت چه بي بصيرت است)

Blood—His blood was up (بغير نيامد) He is a prince of the

blood (شهر ياري در دم دش است) Blood is thicker than water

(بزد قوتگر است از آشائي) They did it in cold blood (و دايمه آنرا کردند) I made his blood creep (دلش درهم و درهم شد)

Bold—I make bold to warn you (جسارت منکم کہ ترا متنبه سازم)

He came in as bold as brass (با جسم سفید داخل شد)

Bone—This town was the bone of contention between these

two monarchs (این شهر مابین این دو شهریار استغفری متنازع گشته بود)

I have got a bone to pick with you for this indifference

(به به این غفلت از تو شکایت می دارم) He makes no bones

of his dislike of the natives (نفرتش نسبت به مردمان بلاد آشکاره)

(همه آتش استغفران است) It is nearly all bone (برز می دهد)

What is bred in the bone will come out in the flesh (آنچه در

استغفران پرورده است در گریخت سر خواهد زد)

Book—This does not suit my book (این کُرد نغنائی جسم من)

حسنی منظور) I was very much in his good books (نباشد)

(ارضی مکتب هستی) He is in your black books (لغوی بر من)

The man was brought to book for it (مرد را مفسد قلم)

(درآورد)

Bottom—He was a kind-hearted man at bottom (در اصل مهربانی بود)

او مدشای] He is at the bottom of this disturbance (نیک دل)

I am pleased with him from the

bottom of my heart (از صمیم قلم از روی دل)

He got to the bottom of the matter (اصل حرف را دریافت)

از حد بیرون رفت)

Bound—He went beyond his bounds (بهجت بر بهجت افزود)

Their joy knew no bounds (بود)

Break—The party then broke up (پس حاضرین از هم پاش داد)

از شلندی این خبر) She completely broke down at this news

(دلش بس گشاد) Such unusual labour caused him to

break down (از چنان نوعی فعالیت نقصان شدیدی در میان)

ار بده در گردان شده) (پدید آمد
 (من هرگز رشته ای را را نمی کنم) I will not break the ice (است
 در دایب در سر کاروان) The robbers broke in upon the caravan
 (و نا در) The plague broke out all over the town (و بختند
 (تمامی از سر در)

Breath—I ran 'till I was out of breath (اینقدر دریدم که تنم)
 (او زیر) He muttered something under the breath (تنم شد
 (لب پیچیدگی نداشت) This news completely took away her
 (این خبر و شست اثر در پیچش بیادداشت) breath

Bring—Bring me a revolver (برای بده تپانچه بیاورد) These
 adverse circumstances brought into play all his genius
 (این همه حالات ناموافق مرا و در کارش را گایه حرکت آورد) I will
 bring him round (علاوه می نمودن من) The merchant
 brought up the orphan child (فاجر بچه یتیم را پرورش نمود)
 Bring the cattle together (گاوکل را جمع کن) They are
 willing to bring about this alliance (می خواهند این معاهده)
 (را برپا نمایند) Every sentence of his brought down the
 house (بر هر فقره که بر زبان آورد صدای آفرین از هر سو بلند شد)

Bull—They took the bull by the horns (با شاخ گاو در انداختند)
 (حکایت بی معنی است) This is a cock and bull story

Burn—He burned the candle at both ends (قوت حردش را در گانه)
 (مار گریده) A burned child dreads the fire (قلب می ساخت
 (از درد و آتش می ترسد)

Bush—Good wine needs no bush (می پاک را حاجت تاک نیست)
 (که را) One beats the bush, and another catches the game
 (فرهاد کدو لعل را پروریز یاف)

Business—Business is business (کار و کاره) Go about your business (بر روی کار خودت) I see he means business (بینم مصدر را می دارد) He is a man of business (او آدمی است کاری و دزدان) What business have I (باز دخل لعلد) (چه حد دارم) This is no business of his (مرص آخرینس) His last illness has done the business for him (کار او را تمام کرد)

By—By this he might have been dead (بر این ائلا نیت شده باشد) I will be there by all means (بهر صورت بنده در آنجا می مانم) Let by-gones be by-gones (آب دقتر کار خود گذشته را صلوات) His name has become a by word among the people for uprightness of conduct (برلی پاک رفتی و راستی اسم بود در میان گشته است)

Call—You shall call upon him without loss of time (هرچه زود تر) Call a carriage for me (این را بپسند) It is a long time since you called (مدتسی که چلی شما حالی بود) I called him to account (مسئولس کردم) The blind man called down a blessing upon her (لاله دمای خدیس کرد) This letter does not call for an answer (این نامه حاجت جواب) His article called forth a host of rejoinders (معرله اش) He called his elder brother names (جوابها بگفت در آورد) This sight called up the memory of that patriotic prince (بسخت به برادر بزرگ خویش زلمی نوازی کرد) این منظر یاد آن شاهزاده (وطن پرست را بر خاطرم ما تازه کرد)

Candle—The game is not worth the candle (حاصل بهعسول نمی نرود) He cannot hold a candle to me (نمی تواند بگرد من برسد)

Care—I do not care to do it (در بندش نیستم) Nobody cares him (کلاهش پوشم ندارد) I do not care a pin for him (به چشم من بقدر پشه نمی آید) He is very careless as to dress (در باب لباس حودش هیچ فکری ندارد)

Carry—Money generally carries the day (در سر پولاد می نرم) The change of air carried him off (تعدیل هوا شد) The management of the firm was carried on by him (مدیریت آن شرکت را او کرد) He did not live to carry out the reform (در تکمیل اصلاح حیاتش نماند) They carried their point triumphantly (در اصول مقصد حویش) I was carried away by my own feelings (فایزالمرام شدم) To carry coals to Newcastle (جوش دلم بیخودم گردانید) He will never carry this out (او هرگز پی اینکار نمی رود)

Cat—He very nearly let the cat out of the bag [نزدیک بود که] The cat is out of the bag (سر پوش از روی کار بردارد) When the cat is away, the mice are at play (شش موش در بند گرفته است) Yesterday it rained cats and dogs (دیروز باران شدید شد) She has made a cat's paw of you (را گول زده است - ترا حرش کرد) One must see which way the cat jumps (مقصودش را باید داد) A cat always dreams of mice (شتر در خواب دیده دانه)

Catch—A drowning man will catch at a straw (عرق شده را) He was afraid of catching an infection (به اشتیاق کاه بس است) I must catch the train (می ترسم تاخیر نیگیرد) He has caught a Tartar (ناخوس در جوال رفته)

Chance—Take your chance when you can (اين گه و اين گه)
 Chances are against him (شانس در خفاي اوست)

He has not the ghost of a chance (او هيچ اميد نراني از شانس)

Character—Write it in characters of gold (آنرا با بيارضه زر بنويس)

It is not quite in character (او معص لاف است) He is

a man without force of character (او مرد بي قوت است)

Chicken—He is no chicken (او هيچ شترخوار نيست) He counted

his chickens before they were hatched (مسعد بوسه ندهد)

(او بزرگش را زود)

Chip—Chips of one block (اين خانه همه آلتهاست)

Clean—The offender made a clean breast of it, then he

had done (مفسر بر کرده خود همه تسليم بر او تر نمود)

The slave has shown a clean pair of heels to his master (نقام از آقا)

لغيت ميان رانم هيچ پول نبردستم) I am clean out (خود فراز کرد)

(مقام نو بيز دور) A new broom sweeps clean (شلاغلند)

Clear—Every body is clearing out (هر کس کنار مي کشد) He

cleared an immense profit (مبالغه اي اندازد بدست آورد)

It is as clear as noon-day sun (اظهر من الشمس است) The

coast is clear (هيچ چيزي خطر نيست)

Cloud—Now-a-days he is in the clouds [امروز ها برج در هوا]

His name was under a cloud (مي سازد) (متدبير خيال مي باند)

Every cloud has a silver lining (بد نام و صبر و صلاست بود)

(سمازي که همه سخت در باند هر دس پرده اش زلفي دارد)

It is cloudy (هوا گرفته است)

Cook—That cock won't fight (سروني ندارد) A cock is always

bold on its own dunghill (هر سگي که بر مرگند در کوچه خود شتر)

(عراس است) It is a sad house where the hen crows louder than the cock (چه هیري نیاید از آن حانداں که نانگِ حروس آید) (از ماکیاں)

Come—How has it come about (چگونہ رزي داده است) ? How came she by that light (آن چراغ را کجہ طور بدست آورد) ? We came across a bear (نا حرسی بر خوردیم) She soon came round (زود بعال آمد) Coming events cast their shadows beforehand (سالی که نکوست از بهارش پیداست) When I came to myself, I saw nobody there (چون بهوش آمدم هیچ کس را در آنجا ندیدم) His carriage came to grief in that lonely spot (در آنسای دور از آنسانی کاسکه اش بهم خورد) Your letter came to hand yesterday morning (مرقومۀ آنحضرت دیروز صبح زیارت شد) This event never came to light (این واقعه هرگز معلن نگردید) More unlikely things have come to pass (راقعات غیر متعارفاتر) After a good many apologies, he came to the point (بعد از عدد عراهی بسیار مدعای خویش را اظهار نمود) (آخرش ناظم سازد) They at last came to terms (آخرش ناظم سازد)

Command—You may command my purse (هرچه پول دارم بکار) (فرمان) You have only to command, I obey (او را حاکم است) (او را اطاعت است) He was placed in command of the whole army (او را عساکر را زیر فرمانش کردند)

Commit—He committed to memory the whole of the Shahnama (تمام شاهنامه را به خاطر آورد) . He commits unseemly actions (می رند) Do not oblige me to commit such a vile act (مرا درین مدار که چنین فعل قبیح از من صادر شود)

Common—It is a thing in common between him and me

(و چه مکتوب فی المعنی از در من است) This event is quite out of the common (اس واقعه منور من معمول است) They all made common cause against him (همه اهل برخاستن) (همه بکنی کردند)

Cook—If you should happen to be wrong my goose is cooked (اگر اتفاقاً معی سهوی مکنی مرده ام بپاکار) Too many cooks spoil the broth (خانه که دو کدبانو باشد خاک تا زانو باشد)

Count—To count chickens before they are hatched (در) (ششم نامش عطر آب دیده مرده ! یا گنده) You may count upon me for pecuniary help (برای امداد مانی من معتمد باشید)

Countenance—He was out of countenance (لیس آید) (لیس روایتی بود) He must be kept in countenance or he will fall (باید او را بازی بکنند و نه ترس آید) I kept my countenance the whole time (من سر از خنده خود بازی کردم) Never did I countenance his conduct (من او را هرگز نپسندیدم) You put him out of countenance by your question (تو او را بیرون کردی) (تو او را سرخس کردی)

Credit—He gives credit where credit is due (بصدق بجا می کند) The remainder is on credit (باقی سپه است) He has lost credit (او درجه اعتبار ساقط شد) You give him more credit than he claims (ده از آن گرفتار است)

Cry—There is no use crying over spilt milk (بستی بزد که هر چه) (بزد بزد) Much cry but little wool (بگریه و بزد) She is a girl much cried up (دختر بسیار ستوده) (لیس) He was cried down wherever he went (او را هر جا که) (او را هر جا که استغاثش کردند)

Cup His cup is full (طوفش لبر شده) . He is always in his cups (هواره در پیوند ساعر است) It filled up the cup of his misery (حام مصیبت زی را لبر ساخت)

Cure—Prevention is better than cure (علاج راقعه پیش از وقوع) What cannot be cured must be endured (ار) (ناید کرد) (تقدیر اب قصائی نمی توان گذشت) His wounds were cured very soon (نیلی رود زهایش درمان پذیرفت)

Cut—My uncle cut me off with a shilling (عموم مرا بی میراث) I cut him short at the very beginning of his harangue (در عین آغاز رحر حوائی او قطع می نمودم) He would cut his best friend, if misfortune befell him (اگر دوست یگرش در حالت گرفتاری یافتند او را نیز معطل کرد نمی گذارد) Cut your coat according to your cloth (حاجه ده اندازه تن ناید دوخت -) Diamond cuts diamond (سنگ سنگ را نندارد) (پا را نندارد گایم دواز کی) (دلم یکنارگی شد) I was awfully cut up (ت -) (را میزدند)

Daggers—He looked daggers at me (ار چشم سیدی و تندی من) I am at daggers drawn with them (نایشان) (تیر تیر نگاه کرد) (مخاصمت شدید می دارم)

Dark—The darkest hour is before the dawn (امید ها در) He did not keep me in the dark for long (نادیر) (ناامید نبود) I will keep dark about it (مرا از این خبر بی اطلاع نگذاشت) He got dark (هوا تاریک شد) (اینها هرگز در روز نمی دهم) looks only at the dark side of things (امور را صرف از حای بدی) (ملاحظه می کند)

Day What sort of a day is it (هوا چه جور است) ? It is a fine day (آخر گذر پوست) (هوا خوب است) Every dog has his day

از ایام حیاتش است) (بدبختی است) His days are numbered
 روزی سفید از برای (معدودی باقیست) A penny laid for a rainy day
 (روز سبزه) The cry of 'free education' carried the day
 (صدای "تعلیم بی اجرت" بر همه غالب آمد)

Dead—This rule is a dead letter (اس قانون باطل است) Yesterday
 we found him dead drunk (دیروز او را میاده مست یافتیم) Dead
 men tell no tales (آدم مرده قصه نمی گوید) Is she dead
 or not? Yes, as a nail in the door (آری مثل سنجک) (خود نامه؟ آری)
 It was done in the dead of night (در شب گدشته این کار را کردند)

Death—Death is the brother of sleep (خواب برادر مرگ است) Every parting
 is an image of death (هر مفارقتی را سیاحت است) He was done to death by the robbers
 (مردمان) (مرده است) We were weary to death with waiting
 (خونس رفتند) You have been at death's door I hear (چشم بر درِ انتظار خیلی حسنه و گرفته بودم)
 (شنیدم که مرید برد ناخوشی تو تا بدرِ مرگ رسید)

Devil—He is a perfect little devil (شیطانی تمامست) Go to
 the devil (جهنم برو) The Devil is not so black as he is
 painted (شیطانى با آن رنگی که تصویرش میکنند نیست) Needs
 must when the devil drives (لرزه ملگرم ز کاپ ابله است) I am between the Devil
 and the deep sea (میان شیطان و جهنم) He even gave the devil his due
 (او حتی هر چه را) (گرفتارم) Speak of the Devil and he will appear
 (نام سگ) (بگویند و او بیاید) He is well known as the Devil
 himself (از نفر ابله معروفتر است)

Die—The die is cast (ما کشتی در آب انداختیم) He is dying by
 inches (آهسته آهسته راهی عدم می شود)

Difference—A difference of opinion occurred (اختلاف آرا شد)

No one could tell the difference (هیچ مرتق نذواں داد)

There is a wide difference between this and that (بین تعارف)

What difference does it make (چه) (راه از کجاست تا نه کجا)

There is no difference (تفاوت ندارد) (تفریر میکند)

Do—Who is to do up your room every day (اطاعت را هر روز که)

In Rome do as the Romans do (باید پاک و بطیه بردارد)

Do as you would be done (حای گل گل نایش و حای حار حار)

This will never do (آنچه در خود نه به ددی در دیگران مچندد)

I could not do away with him (اس هرگز نکار سی نمی خورد)

Why did you do this (چرا نایس کار) (سرش را زیر آب نذواں آم کرد)

What has it to do with me (نس چه دخل دارد) (اقدام کردی)

He cannot do anything without me (دستش زیر سگ من اید)

Your brother (کارش را تنه خواهد کرد)

is well-to-do (برادرش خوشگذران و فارغ الحال است)

Dog A grateful dog is better than an ungrateful man (حق)

He is a dog in the manger (شناس نه از آدم ناسپاس)

Every dog has its day (خود نه نکس دهد - گنده کدد سی دهد)

Give a dog a bad name and (هر سی را بدع روز نوبت اوست)

It is (اسم نه را بد نگداری بد شود)

going to the dogs (دراه بردادی افتاده است)

Draw—The time of departure drew on rapidly (رقت رحلت نه)

He drew rein at the door (خود را) (سرعت بردیک شد)

I should like to draw him out (می خواهم) (قابل در را اید تان)

It was a (بر سر میلش بیارم که بی ناگاه خیال خودش را برور دهد)

drawn battle (جنگ مساری بود) Do you mean to draw

back from your promise (اگرچه از وعده خود حلتی) (می شری؟)

Drop—I shall drop in any day I can (پ تویم بی تلف) (مطلبی) He dropped every stone (پندمید ششامرک می شدم) (یا بای مشر) Let the matter drop (رو به بختاب رود) It is merely a drop in the bucket of their misfortune (بر بحر) He never took a drop too much (و ملاکات معین نظر اند) (فرخورید سزای هرگز درین حد اعتدال نمی رود)

Due—The mail is due (پست دارد شدنی است) The money is due (پول او شدنی است) To what is it due (تا به چه است) It is all due to this (همه از سبب اینست) I pay him the honour due to him (با م اعظم از او مقدمه نمائید) He pays to every one his due (با م بس قدر مناسب و نیاز هر کس را بدهد)

Ear—Give ear unto my words (بهر گوش من گوئید) He set us by the ears (از با م جنگ دادند) We must not always believe our ears (میرم بغیال شای ملی آناه در هر حد) Walls have ears (دیوار هم گوش دارد) He has the ear of the king (شاه با م از انعام می کند)

Early—Early to bed and early to rise makes a man healthy, wealthy and wise (بهرمندی است از بیداری) We started early in the morning (از صبح زود برخاستیم) He lost his mother early in life (در آردن بر مادرش دنیا را رنج کرد) The fruits are the early fruits of the season (اینها بزرگوار است)

Eat—He has eaten too much (خفته کرده است) He will not eat his word (رناس را بر نمی گرد) Why are you eating out your own heart (خورید جگر را چرا می خورید؟)

Elbow—Success depends on elbow grease (میرزوی نایز عرق)
 (حای ارنج دیه ت) There is no elbow room (ریعثن اس
 هیچ کس مریدی) Nobody will believe in a man out at elbows
 (در کشته را بارر می دارد)

End—What will be the end thereof (نایه اش چه خواهد بود)
 (حاتم این کار بعرنی خواهد گذشت) The end crowns the work
 (مدرم تمام شد) I served him for
 years on end (پی در پی سالها خدمتش کردم) He struggled
 hard to make both ends meet (مداحل) جد و جد تمام می کرد
 (مدحت نه احراحتش تقدیر کفایت باشد)

Err—To err is human to forgive Divine (رخردان اهل رار)
 (دررگان عطا)

Evil—Evil got, evil spent (مال حرام بود بعلی حرام رفت) He
 thinks evil of me (ار بنده بد گما ت)

Eye—Keep an eye on him (نگاهش کن - بایش کن) What the
 eye does not see the heart does not grieve for (آنچه چشم
 نمی بیند دل عم آترا نمی خورد) She has a good eye to the
 main chance (پرل خوردش را بعرنی نگاه می دارد)

Face—There was not a long face to be seen (زی ناگذر)
 (در آنجا دیده نمی شد) The old man set his face against this
 proposal (پیره مرد نه لاف این نه لاله دمارر بعتی تعرض نمود) He
 made faces at me (زی خوردش را بر من پیچانید) I accused
 him face to face (روبرویش ارا منه د قلم دانم) He put on a
 good face on his loss (نقصان خود را آسان داشت) It faces
 the sea (در دریا ت)

Fair—Fair words cost nothing (اکران کند می ای ت - آحررران مرد می)

(سازگار است و ن فاد است) He is fair game (ر چه شد
 You are on the fair way to make a fortune (نام در روزن افتاده)
 (احمال گلی است) The horse bids fair to win the race (که این اسب در پند
 شرس) Fair and softly goes far in a day (زبانی و میانه روی موجب است)

Fall He rapidly fell away (با سرعت راه نهایی را می ریزد) You
 have fallen away from me (از من جدا پرت شده) His jokes
 fell flat on the assembly (شادی او بر حاضرین هیچ اثری نداشت)
 His estate then fell into the family of Mirzas (ملکش بعد
 (از آن دست میرزاخان به افتاد) Have you ever fallen in with any
 Yankees (آیا گاهی با تنگی دنیا بی هم خوردی) He fell off in his
 thirst for knowledge (اشتیاق طلب علم شد) The leaves fell off
 (رو پلاس افتاد) He fell at his feet (بی درختها بغاک افتاد)
 (برقی معکوس کرده است و بر سر) He has fallen off in his studies
 He has fallen in love (به عشق مبتلا شد) He fell out with me
 for nothing (بی هیچ وجه با من پرتی درآمد) All things fell
 out right (همه بکام می شد) This scheme would fall through
 (این تدبیر را ترک میکنند) The soldiers fell upon the carriage
 (سواران بر سر کالسکه ریختند) She has fallen little short of
 a mother in affection towards me (من مهر مادری می دارم)
 The Jumna falls into the Ganges at Allahabad (رود جمنا در
 (آله آباد برود گنگ یکی می خورد)

Far—He is far from handsome (حاشا و لا حرفهال نیست) How
 far is it from here to there (از اینجا تا آنجا چه قدر مسافت است)
 I had no idea he was so far gone in love (هیچ گمان نبرد که)
 (گرایش چنان گرا آمده است) It is a far cry from Paris to

Kairwan (ار پاریس تا قیروان خیلی مسافت دارد) He is by far the best friend I have (بدرجۀ اولی بہترین دوستم است) Fast—He plays fast and loose (ہم جہت و ہم ست است) My watch is fast (این ساعت تند است) This colour is fast (این رنگ ثابت است)

Favour—I ask a favour of you (طلبِ مروت می نمایم) They escaped by favour of darkness (تاریکیِ شب را عیدت آمدہ فرار) He tried to curry favour with the minister (ناہاتی) He tried to curry favour with the minister (چاکر بہو طمع آقاہی خودش واقع شد) The new servant found favour with the master (نظرِ من اوست) He is in favour of me (موردِ التقابِ حامیِ شاہ ہوں) I enjoyed great favour with the king (چاکر بہو طمع آقاہی خودش واقع شد)

Feather—You have feathered your nest (کلیم خود را از آب کشیدہ) This is a feather in my cap (نعلبِ من اوست) The prince appeared in full feathers (شہزادہ بالناہِ مہلل آراستہ رہا) The prince appeared in full feathers (تہ مالت شاہی پیدا تہ نمودار شد) It was no use flying a white feather (خود را کم دل و کم رزہ قلم دادن بکارِ من نمی خورد)

Field—You cannot gain the prize as long as your brother is in the field (مادامیکہ برادرِ تو می تواند انعام را بگیری) He held the field against all opposition (با ہمہ متعالفہ بر جای) He held the field against all opposition (خود برقرار ماند)

Fine—It is a fine sum (مالِ مہقول است) The weather was very fine (ہوا بسیار صاف بود) The pen is too fine (قلم بہ نازک است) This is a fine child (این طفل مثلِ یارِ ماد است) In fine the servant was sent for a carriage (آخر الامر ملازم را بفرستاد کہ کتا بہیارد)

Finger—He has the whole list of names at his finger's end

(فهرست اسماء را بر رانگ دارد) He loves to put his finger in

every pie (خوس می داشت که پای فرمالت هرکاری بدارد) He has

now arrived at his finger's end (اندوه حلتی آه و لاله گردیده است)

Fish—No body cries stinking fish (کس نکود که دروغ می دوس است)

One fish spoils the whole tank (چه از مرمی یکی بی تلسی کرد)

All is fish that comes to his net (نه که را منزلت ماند نه مه را)

(هرچه آید پش نکند در پیش)

Fire—He fired up at this (پس از آب آتش گرفت) The fire is

out (آتش خاموش شده است) He wont set the Thames

on fire (دریا را نتواند آتش زد) There is no smoke without

fire (تا باشد چدرکی مردم نگرند چیزها) Out of the frying

pan to the fire (از خاک برآست و بفالستر)

(نشستن)

Flesh—Flesh pots do not count with him (بهبودی دنیوی را بهاطر)

They used to mortify the flesh (نمی گردانه)

It is more than flesh and blood can bear (می گرداند)

Our flesh creeps with fear (از ترس گوشت لرزیده است)

(و هراس می ما راحت میزند)

Flint—He skins a flint (منس را در هرازی می راند) I will fix

his flint for him (تاوانه اس می زدم) He's skin flint (ناله گیر)

(است آب از تنس نمی چکد)

Follow—He follows the profession of a doctor (کار طبابت)

The night follows the day (شب در پی روز می آید)

I will follow out whatever you enjoin (هرچه بفروماید از آب میزد)

They followed the bier to the grave (و تلام می گند)

(تَشْيِيعِ حَذَارَه كَرْدَن) All these misfortunes followed in succession (اِس همه حوادث متواتر رو داد) It follows that he is cruel (نَتِیجَه اِی ت که طالم اس) He has no following (پیرو ندارد - کُوشِ نَعَرَش نمی کُند) Luck follows luck (نَا هَر کِه آید از چپ و راست آید)

Food—He became food for fishes (دَر تِه آب عَرَق شَد) We all shall be food for worms (مَا هَمه ناید قَرَبِ کَرَم دَشَوِیم) What is one man's food is another man's poison (اَنجَه یَکِیْرَا دُوشِ اس) (دِیْگِیْرَا اِی شِ اس)

Fool—He is a fool (پالانش کم اس) Fools step in where angels fear to tread (هَر کِه کُشَتِ یَکِیْرَا اِی ت فاش و یار اس) You are a fool for your pains (اَرَمِه اِیْروده عَمِی کُشِی) He used to live in a fool's paradise (حُود را دِه طَاقَتِ حُود در عَالَمِ نَالَا) (عَمِی پنداش) She made an utter fool of you (سَر اسر گولت) (رَد) He fools away his time (رَقتِ حُود س را صائِع می کُند)

Foot—Now he has one foot in the grave (حَالَا پایش دِلَبِ گُور آمده) I have fallen on my feet (دُولَبِ عَیْرِ مَتَرَقَّه قَرَبِ مِی شَد)

Force—This law has no force (اِیْن قَانُونِ عَمَلِ نَدَارَد) The new regulations will come into force from next year (اَر سَالِ آیدِه) (قَوَاعِدِ نو تَر رِیْمِ حَوا هِدِ یَا مَت) They took the fort by force (اِن قَلْعَه) (رَا اِیْنِ مَجدُورَش کَر دِیم) We forced him to do it (رَا بَرُور گُرفتند)

Fore-lock—Take time by the fore-lock (مَوْصِبِ رَقَبِ رَا اَر) (دَسبِ عَدِه)

Fortune—Fortune is against me (نَعْبِ مِی دِه تِه می شُود) Fortune is fickle (دُنْیا هَمِه شَه یَکِ قَرَارِ نمی مَانَد) Fortune was favourable to me (طَالَعِ مِی سَار گَار آ مَد)

Friend—Friends are plenty when the purse is full (**مردجا چست**)
 Prosperity makes friend (**بود شعرون مریوم و مرغ و میرگرد آید**)
 and adversity tries them (**در آفت در زلف و کار آید که به سفید**)
 A friend in need is a friend indeed (**اے هم دوست نماید**)
 (**دوست آن باشد که لغو دوست در هر سنی حالی و در مالدگی**)
 It is well to have friends (**دست همساره و نیا دارد**)

Full—The cup was full to the brim with milk (**چلم از شیر لبریز**)
 He made payment in full of all his debts (**مرس های**)
 The new market is in full swing (**خود را بالتکلم اندام**)
 He came along full swing (**بازار نو سرگرم و هر هنگامه است**)
 (**با آزادگی قلم بیس بیامد**)

Gain—He is gaining ground day by day (**روز به روز به ترقی است**)
 No gains without pains (**نا برده رنج گنج منبر نمی شود پس بی**)
 What shall we gain thereby (**نرس حاصل نمی شود**)
 I have gained him over to my opinion (**او را متغی از رای ساخته ام**)
 You have gained our good wishes (**مطهر خاطر من و نایع شده**)

Game—I am not game for this (**من اهل این کار نیستم**) He
 followed the same game (**پا تری نفس کرد**) She made a
 game of me (**کلام را برداشت**)

Get—The dust gets into my eyes (**گرد بوی چشم دلفیل می شد**)
 How will you get along with this affair (**تو کجا و اس کار کجا**)
 He could not get what he wished (**دنداس کار نکرد**) They
 get on very well together (**عالمات دلدلی گرم است**) He has
 got his punishment (**پزاش رسد**) How is the patient
 been getting along (**بهرال مریض چه طور است**) Where can

I get at a doctor (حاکمی را کجا دمیاب کردم) Every man
 should try to get on in life (هر شمس باید نکوشد احوال خودش را)
 I cannot get on with her (با من معاشرت ندارد) (ترقی میدهد)
 He get up this affair (او این امر را ترقی داد) She never
 thoroughly got over that illness (او آن علالت هرگز شعاعی کلی بیامت)
 He will get off (او حلاس خواهد شد) I can get on without
 this (این علاج این ندارم)

Ghost He gave up the ghost this morning (امروز صبح جان حق)
 (قد ایدم نمود)

Gift—Do not look a gift horse in the mouth (معده را چه گفت)
 She has the gift of music (مادهت موسیقی دارد)

Give—Give me justice (دادام برس) He gave himself out
 for a merchant (خود را تاجر قلم داد) He had to give up his
 house to me (معهور شد که حاله خودش را من به یارم) I have
 given up keeping late at night (بیداری را ترک کردم) He
 gave himself up for lost (خود را مرده انگاشت) His family
 has given him up (قوم و خویشش از وی دست بردار شدند)
 The chair gave way under him (معدلی زیر بارش بشکست)

Glass—He has taken a glass too much (جرعه زیاد کشیده است)
 They that live in glass houses should not throw stones
 (حاله هر شیشه را کسی در آن)

Glut—There was a glut in the market (بازار از هر چیز زیاد پر بود)

Go—Day and night things go on in this way (روز و شب این آتش)
 You may go (میرفتی) Let him go
 (ک یارش کن) It will go hard with me (برای من خیلی دشوار)
 His words went home to my heart (خواهد گذشت)

(در دل من جای نرود) It is easier to go with the stream than against it (دلتور به سبیل آسانتر است از حرکت بغلاف آب) It goes without saying (میبار را چه بیا) He would not go out of his way to help me (برای امدادم برخود هیچ تکلف روا نمی دارد) I am ready to go all lengths in this good cause (بر آن کار خیر هیچ) Otherwise I should have gone to the bad (و غیر این بیخ لذت) They won't go back on their word (و نه کار من بداه خواهد شد) The wedding went off with great splendour (هرگز مقرر خورد را نسخ نمی کنند) عروسی با خیلی نعمت و روش انجام (بلیرفت) It is gone out of late (نیز رسیده از روزگار) (است)

Good—You can do as seems good to you (مفکارد) It is very good on your part (من کرم است مر می است از) (ما) It is too good to last (هر روز که بماند) You must take the good with the bad (حرب و بد باقی هم) (ما) This is rather too much of a good thing (علا بر سار) She is as good as gold (خوبی دلسپرس می آرد) He is going away for good (و بارها است مثل روز حالس) (جهت) He is as good as his word (همه وقت و نعمت می شد) (قرس) (نقش بر سنگ است)

Goose—Every one thinks his own geese swans (هر کس را فرزند) (خوبی به مال نماد و عمل خورد بکمال) To kill the poet is to kill the goose with the golden egg (غایر گفتن در معنی مرغ) (نیز تغم کس است)

Grace—Having said grace he paused for an instant (بخت) (خواجه مدری برکت کرد) I have got into his good graces

(سرور القاب و عنایب عرصه ار کردیدم) Let it be done with a good grace (ار زوی صعا آنرا نکند)

Grain—He does not like to work against the grain (حورثش) I took these stories with a grain of salt (این اساندها را نا قید و شرط پذیرفتم)

Grass—The steed dies while the grass is growing (مرگ صمیر بهار) He allowed no grass to grow under his feet (می آید - تا ترناق از عراق نرسد مبارگریده می مرد) (می العود دس بکار شد)

Greek—When Greek meets Greek then comes the tug of war (آهی نه آهی کوفتن چه رنگ پیدا می شود) It was Greek to me (می کش می کش می کش)

Ground The soldiers have broken ground (سربازان زمین خرد) I did visibly gain ground (بطور نمایان تقدم) The enemy has lost ground (دشمن زمین را) He held his ground amongst them (میاں ایشان ڈھانچا) (شد) I stood my ground (دندای اقامه نگذاشتم) (خود را برقرار داشت)

Guard—We were always on our guard (همیشه تحریر بودیم) I put him on guard against you (او را متدنه ساخته ام که از) They were caught off their guard (تو دور کشی نماید) (پاچه شد)

Habit—Habit is second nature (عادت مایه ثانیة) He habited himself in costly dress (لباس قیمتی در بر کرد) I am in the habit of rising early in the morning (عادت من اینست) (که همیشه صبح زود بر می خیزم)

Hair—That's her head to a hair (سرش را تا یک تار) Don't let us be splitting hairs (در بحریات مسمس در آیر نمائیم) The

۴ ده دیرس و مگر) the 'a hand and the ink are the same (هر دو یک روز هر دو سوزانند)

Half—The first blow is half the fight (کوبه کشتی نیمی از نبرد) If
go your nature to the land which you were half of (اگر
در تمام تنم منتهی شود نیمی از من در سرزمین خود است) or
آنها نیمی از من است) Well I am a half-crown (آنها نیمی از پانصد تومان هستند)
(نصف پستی)

Hand—Hand and glove (دست و کفش) It is a knave
hand (کلاه بازی بدست است) I will take the matter into my
own hand (خود را سرچشمه را بگیرم) He is the work in hand
(او این کار را در دست دارد) He kept the farm in hand for three
years (مدت سه سال آن را چاره در دست داشت) I saw it
at first hand (من بهر دست آنجا رفتم) The books were sold
out of hand (آنها بهر دست بهر دست رفت) Let the carriage
be finished out of hand (فرم را بهر دست تمام دهد) He
made money hand over hand (پول بهر دست پول بهر دست)
بسیار آهسته آهسته) He is a great hand at all talk (او در همه
کارها دست دارد) We must carry things now with a much higher
hand (ما را باید بهر دست بیشتر از قبل می روم) He has
gained the upper hand in Persia (در ایران دست بالا دارد) The
general mass of the inhabitants live from hand to mouth
(مردم عموماً سال به سال آنها آنچه از کتاب می کنند همه آنها را بفروختن
رای آنها می فروشند) One must fight for his own hand (من باید
برای خودم بجنگم) He shouted to the neighbours to lend
him a hand (همسایگان را صدا می می کرد تا به او کمک کنند) They
worked hand in hand with us (ما با آنها دست در دست می زدیم)

حیر آقا بی تو ادم) No, sir, I can make no hand of it (تو می توانی
 برایش می) I give you my hand upon that (تو می دهی من
 دهم) He has some unsaleable articles on hand (او بعضی کالاهایی دارد که
 They held their hands from this matter (اینها دست از این امر برداشتند)
 بر آن فاسد شیرب دسب) Lay hands on the villain (کشیدند)
 همه جا مقرر دارند) It is admitted on all hands (در انداز
 My hands are full (من هزار کار دارم)

Handle—We give a handle to suspicion by keeping this
 horse (اگر این را را نداریم معلوم نگمانی حواهمی گشت) Handle
 the matter with great care (با توجه تام به آن امر پردازید) He
 has got a handle to his name (نام کار در دستش است)

Hard—He is as hard as a flint (دلش از سنگ سارتر شده) I got
 him hard and fast (او را سخت و محکم گرفتم) An elephant
 has killed several persons hard by (دم دسب خیلی چندی)
 During those days he was very hard up (او آن روزها در تنگي و سختي بود)

Harm—It will be no harm (ناكي نیست) There would be
 no harm (ضرر ندارد) Do what harm you can, I am not
 afraid of you (هرچه از دستت بر آید کوتاهی نمی) Harm think,
 harm find (بدی بیند هرکه بدی حوید) Harm watch, harm
 catch (چاه کی را چاه در پیش)

Haste—The more haste, the less speed (هرچه آهیل بیشتر تهیل)
 Haste is from Satan (هرچه رودتر بعرفای دیتر می شود)
 Haste is waste (مستعجل سردر آید) (تعجیل کار شیطان است)

Have—Let us have at it (بیایند آنرا بیارمائیم) I had it out

with him for his negligence (اردی سپهر بی اعتدالیس را مظلومه)
 Have a care (رهاوار مافوس باس) He had nothing
 for it but to disperse his army (برآلنده ساختن لکرس هنج)
 He had like to have been killed more than
 once (بهسترازی یک دلع برآب بود که بعلاکت برسد)

Hawk—He does not know a hawk from a hand saw (هر دو را)
 (از هم فرق نمی گذارد)

Hay—Make hay while the sun shines (تا بدر آرم است تابش آفتاب)
 You are making hay of my things (امری را ثارملر)
 (می کنید)

Head—Under what head does this go (این از کدام مایل است)
 He has got an old head upon young shoulders (سر پیر بر دوش)
 His father had a head on his shoulder (جرات دارد)
 Suddenly I took it into my
 head to travel to Persia (بهتوس سر بر سر بردوس داشت)
 I couldnt make head nor tail of what you said (آگاه
 نیافتم از این حرف در سرم)
 He is over head and ears
 in debt (از سر تا پا معروض است) I gave my horse the head
 (من اسب خود را سر دادم)
 The plot came to a head (بحال رسید)
 I kept my head above water (نگه
 معظرفه نهادم)

Heart—He has no heart to do it (دل آت نکرده ندارد) Faint
 heart never won fair lady (دهر نه از مرغ می تواند آرزو نمی گارد)
 What the heart thinks the tongue speaks (آنچه در دنگ است به)
 They could not take heart again after such
 a signal defeat (بعد از چنین شکست بزرگ دل ایشان باز برجا نیامد)

I did not take to heart what you said (آنچه گفتی در دلم)
 (ار عم آن حال بسحق تو ایام نمود) It broke his heart (حاد دادم)
 In my heart of hearts I fear him (در پرده اروی می ترسم) He
 went into this scheme heart and soul (او دل و جان بی این)
 (حکرم دهم آمد - دلم) My heart sank into my boots (تدبیر شد)
 (او کار کرد دلم) It is a work after my own heart (او کار کرد
 (می خواهد)

Heaven—He raised himself to the seventh heaven (بر عرش
 (خدا را) Good heavens what a wonderful man he is (چه
 (چه طور عجب و عریب نمود -)

Heel—The lad took to his heels (طفل فرار نمود) . I ran out
 at heels (در حال دو تپ و ناداریم) One woe doth tread upon
 another's heels (هر عم در عقدش دیگری دارد که بر آن پاگذارد می آید)
 My patience has shown its heels to my politeness (صبرم سر زخم
 (او سب) He showed a light pair of heels (را حیران آمده)
 (نگرینعت)

Help—There is no help for it (باز از دست رفته) (اسب
 بهلو بددی) He helped him to succeed in his business (داد باز
 (او حده خرد داری) I could not help laughing (نقوا تم کرد)
 God helps those who help themselves (همب مردان عمد خدا)

Hen—We will never see him sell his hens on a rainy day
 (هرگز او بیایم که متاع خردش را بی متاع بفروشد بدهد) The doctor
 was a hen-pecked husband (حاکم شوهری بود مذکور . اعی)

High—It descends from on high (از طرف بالا بر می آید) It is
 now high time (وقت آمده است - وقت خوبی است) He has

such high notions (نگرفاس حداء بلند است) He works
at high pressure (حدلی عالم نگر : است) From high
words they passed into blows (از کلماتهای درشت و قند) (در مست انجامد)
She was quite on the high rope (تو بود) He carried his mission with a
high hand (ماموریت خویش را با مال دستری تمام برداشت)

Hit—He has hit the right nail on the head (چیز درست را از پل) (که اتفاقاً چوبی) It was the
great hit of the year (انگاز بزرگ امسال این بود) He hit
upon this expedient (خفاش باس نمید بر خورد) He hit
off the expression of his face (خوس بازی آمد : کارانه مارم شد)

Hobby—It was his hobby (معتور دلس اس بود) Every man
has his hobby horse (هرکس بقدال خویش خطی دارد)

Hold—Either dance, or hold the candle (اگر ندی قلمی) I held forth his cleverness before the public
(می بتراش) If you love
me hold not off (پس مومند مردم فروتورف را بکس غیلی حرف رفم)
The (اگر با من القی داری وور کسی مکن) The
trade held on for many years (لها بسلار مدارمت) (که
ان نامد) The rule holds good with respect to him (هر بار او سزار است)

Home—Make yourself at home (منزل خود بدان نریبی مکن) I did not find you at home (مهرم از فرقه برگم) On this
road I am more at home than in the city (در اس را من) He brought home his arguments
(آسوده خاطریم تا در شهر) He is at home to every one
(هرکس را اجازت ملاقاتش است) Covetousness brings nothing

home (جامع را سه حرفست و هر سه تهي) Charity begins at
home (اَوَّلِ حَويشِ بده درويش)

Honesty Honesty is the best policy (تا مار راست نشود به رواج) 'Honesty is its own reward' (نيكي كس و بدريا انداز) (دررد)

Honour—Where is your honour (آزريت كو)? He had the honour of speaking to the Prince (ما كمال احترام باشاهزاده حرف) (رد) I had the honour of an interview with the Prime-minister (بشرف ملاقات صدر اعظم مشرف شدم) Do me the honour of dining with me (ار تعال شام با بنده مشرقم) (فرمائيد) That is a point of honour with me (آن مني مهمه) (فرمائيد) The honours rested with him (تشریفات نار قرار گرفت) (دارم)

Horn—He drew in his horns (حلوگيري نمود) On the horns of a dilemma (گريم مشكل نگويم مشكل) His horn is exalted (تس در دادند) They pulled in their horns (او باد کرده است)

Horse—He broke forth in a horse-laugh (تفهمه رشتي درد) He took horse to the lake of Geneva (سوي درياچه ژنو سواره) (درفت) It is two-horse power (رور در اسب نعار دارد) He seems to be on his high horse (چو شش خای را نمي بيند) (دماغ مي فرشد) He rides the high horse

Host—He reckoned without his host (انعام كار علما داده در مشكلات) (انقاد) He is a host in himself (نداده خود مراده رورگار اسب)

Hour—He came at the eleventh hour (در وقت آخريں پيامد) Even at the eleventh hour it is better to learn wisdom (هيم وقت براي كسب آموختن دير نيسب) I always keep good hours (هميشه سري در نعاله مراجعت مي نمايم) In an evil hour he undertook the business (در ساعت افسوس عريمت آن كار نمود)

- House**—Have you ever been to his house (هنگام منزل از رفته اید) We call it at the house (سر می بخانه زدند) Every man's house is his own castle (کدام مرد خانه خودش است) My mother no longer keeps house but lives with her widowed sister (مادر دیگر سرخانه خاص ندارد اما خانه خواهر بیوهش می زند)
- Humour**—He is not in the humour (حالت ندارد) He is in a good humour (او امس خلق است) He was a man of good humour (امس خوبی بود)
- Hunger**—He hungered after lam (از پی اغلهاش گرسنه شد) Hunger is the best sauce (گرسنگی بهترین ادویه است)
- Hurry**—You are in a great hurry (بسیار مستعجل) Hurry no man's cattle (هر چه دگرگوش را مریز رد را) (فستلی) (میگازند)
- Idea**—He put false ideas in his head (او باورهای غلط انداخت) It is a far fetched idea (خیالی دور و فرار است) He has not two ideas in his head (او از او هر نوع فکری نیست) He abandoned the idea of travel (از خیالی سفر برفتاد) What an idea (چه فکری است) What is your idea (فکرت چه چیز است)
- Idle**—It is an idle excuse (این بهانه بی فایده است) He is as idle as a home soldier (تندی شاه میبندد) He is idling away his time (او بی کار می زند) He talks idly (او بی فکرانه حرف می زند) An idle man is the devil's play fellow (یک بازیگر بی فکر است)
- Imagination**—His work is full of imagination (از کارش انکاری) It passes imagination (بازی انکاری میگذرد) His imagination is fertile (خیالش وسعت دارد)

Important—The news was very important (مهمه یار مهمه ی بود)

It had an important bearing on his fate (مدهایت عظیمی بعبادت)

(حیلي آدم اس) He is a man of importance (ار داش)

Impudence—I like your impudence (مهریت بگيرد) With the

most brazen impudence (را نروزي خود کشیده)

In—Do you know the ins and outs of these business (مگرراه د)

(آب که ار) In for a penny, in for a pound (چاه اس کار را بدانی)

(سرگذشت چه یک بیرة چه صد بیرة) I will deny your statement

in toto (تمامی عرص حالت را تکذیب می کنم)

Incline—It was inclined to be fine (هوا رو بخوبی شد) It

inclines towards red (سرخی رند) He is inclined to be

naughty (بناهی نادرستی دارد)

Incognito—The king used to travel incognito (آن ملک عادت)

(تدیل کردی داشت)

Indebted—I am indebted to you (من زیور متب ۵۰۰۰) I am

indebted to him for three rupees (من سه روپیه بار نده کارم)

Inflamed—He used inflamed language (حرب ملایم د) His

throat is inflamed (گلوش ناد کرده اس) He inflamed his

mind with evil passions (قلدش را ناروهای بد ملایم ، ساخت)

Influence—He has no influence (حمایش رنگی ندارد) He had

great influence at court (دردر حانه تسلط قاضی دارد)

Insult—It is adding insult to injury (عذریست ددقرار گناه) He

was much insulted (خیلی حقیه شد)

Interest—He acted in the interests of the public (مروافع مصالح)

(عمومیة وطنی حرک کرد) I take no interest in this matter

(ار این کار حوشم نمی آید) This does not interest the public

Keep—Keep it there (گیرش کن) His name has been kept

(ا. م. س. هزار در امراه مردم حارست) He would keep abreast

of the time (تا زمانه هزار و هزار و هزار می نمود) Keep an eye on

that man (آن مرد را تحت نظر ددار) I would keep in 'with

him, if I were you (اگر بجای شما من می بودم هرگز روابط در تیش را) ' (تباع می کردم

a morsel into her mouth (تا جان در قالب باشد در دهانش لقمه) (نگداشتم

Keep this affair dark (ایں امر را مخفی ددار) I always kept this in view

(ایدا همیشه به مد نظر می داشتم) He kept on speaking (م. م. س. می راند)

(He kept on speaking) (م. م. س. می راند)

Keeping—It is in keeping with the scenery around (تا فصا گاه)

I left the shop in his keeping (پیرامندش هم آهنگ است)

(دکان را به او نگداشتم)

Key Patience and perseverance is the key to success (م. م. س. ر. ت. م. ل. معقاع کارهاست)

(م. م. س. ر. ت. م. ل. معقاع کارهاست)

Kick—He kicked over the traces (بی پرزای نمود - اعتنا نکرد)

They kicked up a dust (معرکه نمودند) Kicking against the

pricks is mere foolishness (روزی خار لکد رن کار انلهان است)

Kidney - They are all of a kidney (همه ایشان یک طایع دارند - م. م. س. ر. ت. م. ل. یکدل اند)

(همه ایشان یک طایع دارند - م. م. س. ر. ت. م. ل. یکدل اند)

Kill—Kill or cure (تا نکش یا چار کن) One colour kills the

other (یک رنگ دیگری را میکشد)

Knock—He is not going to knock under (در صد آں دی ت که)

I feel knocked up with my day's work (سر در زیر اطاعت نیارد)

He knocked me up out of my bed (از مشقت روزانه ام خود را - ت. م. ر. حراب می یام)

He knocked me up out of my bed (زده مرا از رخت حراب)

(بیدار کرد) I have knocked about the world a good deal
(در اطراف جهان خیلی سرگردان بوده ام)

Know—He knows about the matter (مطلب محسوس است) I
know his address (آدرس را بلدم) He knows every thing
ماتحت بند (سرش را کاملاً میداند) She knows what she is about
(و در اندیشه است)

Knowledge—Knowledge is power (دانا مرد)
knowledge is the treasure of the mind (دل‌الناس را علم)
(۲۴)

Land—The troops landed near Port Said (سواکر قریب به بندر سعد)
حالاً (به حال) Now I see how the land lies (بنظر آمدند
(چگونگی است) He made the land the sixth day after leaving
Melbourne (از ملبورن گذشت در روز ششم رسیدن به پرتس انگلند)

Large—It was large enough to hold two or three persons
را (بزرگ) He was set at large (بعد از چای در سه نفر بود)
نه کاری دارد و نه شغلی دارد (بزرگ) He is a gentleman at large (کردند
(همه روز تکیلی و تن استند)

Lark—What larks we had when we were boys (در ایام طفولیت)
(چه شادی کردیم و چه بازیها نمودیم) When the sky falls we
shall catch larks (اگر آسمان بریزد قلعه سعد می‌گیم)

Last—Let the cobbler stick to his last (کار هر یک به خردن)
آب خوراک برای یک هفته (The food will last a week) (بگویند
(کباب خوراک کرد)

Late—Better late than never (دیر بهتر است)
(آند فرصت آید) It is too late to grieve when the chance is
past (کار از دست رفته و پشیمانی چه سود) It is never too

late to mend (صد نار اگر توبه شاستني بار آ) It is rather late
in the day to object now (اولاً حالا فرصت اعتراض ار دست رفته)

Laugh Let him laugh who wins (هنده که يراست که مي برد)
How they must have laughed at you in their sleeves (در ريز)
I laughed off my failure (لب شان بقرچه هنده ها رده باشد)
(قصور خودم را در هنده پوشيدم)

Law—He will have the law of you (دست ديوانت مي دهد) He
took the law in his own hands (خودش حد حاري کرد)

Lay—They laid the meal on the table (زي ميده سفره را پهن)
They laid their heads together (سر سر هم نهادند -)
He (يکي ميم مي رند ديگري پرچين مي کد - نا يکديگر مشورت کردند)
lustily laid about him (نا حرات مندي به پيرامين خود زد و کوب)
I can not lay by anything from my income (کردن گرفت)
It is easy to lay down (مي توانم از مدام ها هيچ پس انداز نکنم)
the law to an ignorant neighbour (با او ، ايته بي سواد نا ميا)
Lay it to thy heart (و تصرف حرف زد آسان است)
We laid her low in the grave (نگاهش)
They laid violent hands on him (حوس ريختند)
He has been laid up with sickness since the first of this
month (او عره ماه ماحوش دستري اس) You are laying it on
(نا کم و زيادش حرف مي رني)

Lead—You have led me a pretty dance all over the town
It leads to ruin (در تمامي شهر هده مرا سرگردان نمودني)
(اين راه شديزار مي رود) This road leads to Shiráz .
We lead a life of poverty (در پيشاني و درماندگي)
He led up to it in conversation (در صحبت بدان ماجر کرد)

Leaf—I will take a leaf out of your book (آنچه از شما خورده ام)
 (پشما مي فرستم) He has turned over a new leaf (او را
 (راندگس معفله فرار را نمرد)

Leak—The secret leaked out (راز برز شد) The ship sprung
 a leak (كعلقي آب تر مي داد)

Least—The least you can do (ادنى ذري كه بتواند كرد) At the
 least there are twelve (انك دوازده تا است) The least said
 the soonest mended (كمتر سخن گوي رود در اصلاح امر مي شود)

Leave—He left off drinking (او خورس شراب فراموش كرد) I leave
 that to you (من آنرا بسا را مي گذارم) The fever left
 him (تبس از او است) My son is left out in the cold
 (از پس مغلتي كافي فروداند) He left me in the lurch (را
 (در ورطه بكلاه)

Lag—He has not a leg to stand upon (نمي تواند ايستد)
 (ندارد) A lie has no legs (دروغ را پا ندارد) He is
 always on his legs (در سرپا است) He is on his last
 legs (در پايان است در حالت خطر است)

Let—The house lets cheap (خانه كم گزافه مي دهد) Do not
 let it fall (رها نكرد كه نمي انگد) Let it alone (بگذار باند)
 We can't let you off (نمي توانيم بگذاريم از شما) He let this
 secret out (او راز را برز داد) He is gentle as a lamb when
 he is let alone (عرواده كه نمي آزرش نرساله حليم بود دارد) He let
 go of the thief (از دزد دست برداشت)

Letter—He carried this out to the letter (حرف بعرف اين را)
 (محض داشت) It is against the letter of the law (خلاف نصوري است)
 (هر چه است)

Liberal—He is a liberal man (هشتم و دلش پُر است) They studied the liberal arts (صنائع حریه و معارف را آموختند)

Liberty—He is at liberty to go (مستعار است که برود) Liberty sometimes becomes license (حریت بعضی اوقات رخصت بدکاری) (می شود) He is given full liberty (مطلق العنان کرده شد)

Lie—They forged lies against him (برایش کذب کردند) As far as in me lies, I mean to support him (هرچه از دستم برآید) I gave him the lie direct (من می گفتم حراهم دستگیریش نکنم) (تکذیب قولش نمودم) These goods lay on my hands for months (این امتعه ماه ها بر دستم بود که فروخت نمی شود) Time lay heavy on my hands during your absence (در ایام عیاب) (۱۰۵) اوقات بمرس تلخ و گران می گذشت

Life—That picture has no life in it (آن صورت گیردگی ندارد) He is the life and soul of the party (حیات و جان آن طائعه) پیره مرد ارزدگی) The old man is wearied of life (ایستاده است) The picture is exact to the life (این تصویر) (۱۰۶) He bears a charmed life (این نقاشی از حقیقت سر مری تفاوت ندارد) (روئیس تن است که هیچ مری نه از می رسد)

Lift—Thou shalt lift up thy face unto God (بر خدا توکل) Lift up the light of thy countenance upon us (بکشد) Saul^۱ lifted up his voice and wept (ساول^۱ را^۱ برآید^۱ خود را^۱ ز^۱ ما^۱ فروراز گردان) The fog lifted (مه) (سولس^۱ را^۱ وار^۱ بلند^۱ آ^۱ گزیه^۱ ط^۱ کرد)

Light—They brought a light repast (طعام صفا^۱ مر حاضر کردند) I saw the light in course of that journey (من در آن راه) (تنگی^۱ عدم^۱ معارضاتی^۱ ه^۱ تی^۱ قدم^۱ دم) He made light of the

old man's tongue (گفتار پدر مرد را صرف نظر نمید) He sets
light by his wife's notions (حدائق زنش را امانت نمی نماید)
He would never bring it to light (آنرا هرگز برمیدار نمی آرد)
He belongs to the light fingered gentry (ادر صراف کلاه دراز)
(هر چه برد آید بدر ببرد) Lightly come, lightly go (درسد است)

Like—I do not like this (مندل به این ندارم از اس بهم می آید)
He took what he liked best (آنچه دلش می خواست با خود)
How do you like this country (اس را چقدره)
(گوی) A lucky man may do as he likes (طالع اگر دانی ببرد)
(به پست بغراب)

Line—This is not in my line of business (من اهل این کار)
(نسلم) It is hard lines (دیوار بلع کرده است) This is out
of his lines (این از دایره مندی نیست) The town has
been lined with troops (لشکر بر اطراف شهر نشانداده اند)

Lion—He is the lion of the age (تیرین زمام از معنی بزرگه خلق)
(است) He got the lion's share (بغض ربابه و نا مسازنی بهم)
(رسانند)

Listen—I am listening to you (گوشم با شما است) He does
not listen to you (حرف شما را گوش نمی کند) Listen more
and speak less (گوش درود بدارند و ربابه در نیکی)

Little—He is little more than a fool (همی احمق است) It is
too little (کم می آید) Every little helps (هر کمی مندی)
(می کند) Many a little makes a mickle (نظره بطور جمع گردد)
(و آنکهی دریا شود) A little learning is a dangerous thing
(نعم حکیم خطره جاه نهم من خطره ایست) Who undertakes too
much succeeds but little (درودند و در یک بقل نکلند)

Live—The ascetic lives on herbs (راهب در سبزیجات زندگی می کند)
 He lived down the scandal (او را گذراند) How many
 years have you lived here (چند سال در اینجا هستی) ? If
 I live, I shall repay you in your own coin (اگر حیات داتی باشد)
 (ترا به سزای خود می رسانم)

Living—A living dog is better than a dead lion (زنده سگ بهتر از دراز در)
 Living is very dear now-a-days (زنده بودن در این روزها)
 (اسباب همیشه حیلی گران است)

Load—He has a load of trouble (بارِ رنج و غم دارد) His
 speech was loaded with metaphors (سخنش پر از استعارات بود)
 The tree was loaded with fruits (درخت زینبار ثمر بود) He
 was loaded with honour by the Shah (منتهای افتخار از جانب
 شاه در حق او معمول و معمول افتاد) .

Lock—To lock the stable door after the steed is stolen (مشتاقی
 (که بعد از دزدی ، یاد آید در گله خود ناید رد)

Logger-heads—They fell to logger-heads with one another
 (نایکدیگر مبارعت بر انداختند)

Long—The nights are long (شبها دراز است) It is not long
 since he went (خیلی وقت نیست که رفت) . At the the long run
 these fellows never thrive (هرگز در دراز دار)
 The long and the short of the matter is that (بسی شرم)
 I have lost this chance (خلاصه کلام من این فرصت را از دست دادم) .

Look—Look before you leap (اول اندیش و انگهی گفتار) His
 looks belie him (دروغ از چهره اش می نارد) She looks forty
 (بهار چهل ساله می نماید) Which way a man goes the
 picture looks towards him (آدم هر طرف که می رود چشم صواب)

(بارسد) We will go to look at it (بروز تماشاى بکنم) He looks after the patient (مریض را خدمت میکند) I have to look sharp after her (باند از روی اعتناء او را تحت نظر) چند بر دل (بدان) She can look a misfortune in the face (بدر) (اسد که می تواند لکلی را بی غراس و اغتاس زری نماید) She bade one of her servants look to the garden (یکی از نوکران خود را) That is your look-out (فرایس داد که گلس را برنگاری نماید) (هر کس) Let every man look over his part (آه هر سر برسد) (با د ار تماشا همه مخصوص خود را باید دیگر بفرازد) There is little use searching for him in this crowd it is like looking for a needle in a hay stack (تس چنان بی سود) بر اس از بعام بزرگ ؟ (می نماید که تکی سوزی در الباری) He looks at things through coloured spectacles (بهم مصب نگاه می کند) The children are all looking forward to your visit (بچه ها همه با خراشگی) (بهم منتظر ملاقات شما)

Lord—He lords it over the people (آگاه با حق حرکت می کند)

Lose—They lost the day (هاتند) I have lost the key (کلید را گم کرده ام) The salt has lost its savour (نمک بی مزه گشت) He lost his temper (او را خرد را) He loses his time in foolery (فصلای شد) (در سخاوت بیهوده می دهد)

LOSS—I was quite at a loss to see her there (او را در آنجا ندیدم) He suffered a dead loss by this transaction (در این معامله خسارت کلی گشت)

LOVE—He loves fighting (از جنگ خورش می آید) There is no love lost between them (از یکدیگر هیزی می نمایند) Love a

labour's lost (کعبه ردم کعبه ردم ارا کو) Love is blind
(عاشق کور می باشد) .

Low—He is a low fellow (بی پیر است) . He has a low
estimate of this man (این مرد را حقیر می شمرد) The sun is
low in the horizon (آفتاب کم ارتفاع است در افق) His pulse
is low (نبض او ضعیف است) His health is low (صحتش بهم
خورده است)

Lump—There was a lump in my throat (گویا گلو گیرم کرده بود)
He lumped in several things (در چیزها را یک کعبه کرد)

Mad—He is mad after that girl (دیوانه آن دختر است) The
world is running mad after farce (همگی بنابر میل عریضی پیدا
شده اند)

Magnify He magnifies the difficulties of the enterprise
(اشکالات معامله را دراز می سازد) Magnify thy lord (بزرگ
شمار و ثنا گو)

Main—In the main he was right (در هم رفته حق ندانمش بود) He
pulled with might and main (با قوت و قدرت هرچه داشت کشید)
He has an eye to the main chance only (نگاهش بس بترقی
دولت است)

Maintain—He maintains a large establishment (درگاه بزرگی
ادعا می نماید که) He maintains that he is right (را میگرداند
حق را) That argument cannot be maintained
(اقامه آن دعوی محالست)

Make—This is not a good make (خوش ترکیب نیست) The make
of that boat is bad (ساخت آن کشتی بد است) The tide
makes fast (مد بسرعت در کار است) He made him submit

1 (از او حاکم گردانید) He made him a judge (با او آرد)
 makes for one's advantage (بکار آید می بخیرد) They made him
 take it (فرستادند) One can't make a wish come true
 (فرودمین حلتا نیت نمی کنند) One flower makes a field
 (از یک گل بهار نمی آید) Love makes men forgetful
 (عشق غمرا اندر می زند) The master made a treaty
 as if I intended to linger (منم بگری بصله نمود) I made
 off with him (خود کسی نبرد) Make your
 bread by honest means (با تقی و پرستی لایق بک آرد) He will soon
 make friends with you (با او دوستی) All his old affairs were made
 (همه بایست) No one was powerful enough to
 make head against the freebooters (با کسی نتوانست) He always made
 much of me (بمن در نظر داشت) I began to feel a pain I knew
 not what to make of (من ندانم چه کنم) It is not every body who can make her
 (هر کسی نتوانست) Try to make up for
 your absence (بکوش تا غایب را جبران کنی) Make the best
 of a bad bargain (از هر چه بدتر و از هر چه بدتر)

Man—He is not the man for me (او مرد من نیست) He is
 not much of a man at painting (در نقاشی خیلی بد ندارد) Man proposes but God
 disposes (انسان پیشنهاد می دهد اما خداوند تدبیر می کند) They were killed to a man
 (همه کشته شدند)

صاحبِ تصایف () He was not a man of letters () ایشانرا کشتاد

برادر () Your brother was a mere man of the world () بعد

ممن دینا پرست بود () The new minister is a man of the

world () وزیرِ نو مردی است کاروان و نا تجربه ()

Manage—I cannot manage without this () من نمی‌توانم مدیریت کنم بدون این ()

چگونه () How do they manage to live () نمی‌توانم داد

ری خود را نمی‌تواند () He can not manage his wife () نمی‌کند

() This business is under new management () مدیریت جدید

() The management of the matter () این عمل تها اداره بود ()

Economy () رتق و فتق آن امری نیست () اقت می‌داد ()

is not possible without management () بی تدبیر امر حانه داری ()

() معال است

Manner—This manner of life is wrong () این طرز زندگی نادرست است ()

What manner of a man is he () چه طرز آدمی است () Manners

make the man () شرف انسان از ادب است ()

Mare—Money makes the mare go () راکس () رز بر سر فولاد نمی‌نرم شود ()

They have found a mare's nest () () دل نه ()

() موهوم نه اند ()

Mark—We have missed our mark () () He

made his mark () علامت خود را یافت () That was quite out

of the mark () آن نگاهی دور از نشان بود () He is a man of mark

() () This paper seems to be beside the mark

() Your book is up to

the mark () () کتاب آن مر () میعار است ()

Marvel—He is a perfect marvel () () ()

Your sagacity is marvellous () () نظر ()

Master—He is a master of his subject (استاد است در این فن)
 You are a master of the art of painting (تو استاد کامل نقاشی هستی)
 He met his master (با استادش دیدار کرد) (در این فن)
 We mastered this book (ما این کتاب را تسلیم شدیم) (برآمد)
 It was a master stroke of policy of his (این یک حرکت ماهرانه از اوست)
 (برده در سیاست)

Matter—What is the matter (چه شده است) ? It is a matter of doubt (در این سخن شک است)
 Matters are serious (امور جدی)
 It is a matter of consideration (این یک امر قابل تأمل است)
 This is a matter of course (این امر از خود است) (نظر)
 It was no greater matter (این یک مطلب بزرگ نبود)

Maxim—It is a maxim in politics (این یک اصل در سیاست است)
 His maxim is always to tell the truth (اصل او همیشه راست گفتن است)
 (راست گویش)

Mean—He means business (او قصد جدی است) I have no means of doing it (من هیچ وسیله ای برای انجام دادن آن ندارم)
 The means thereto are there (وسایل برای آن موجود است)
 Gentle means are the best (روش های ملایم بهترین هستند)
 Come early by all means (زود بیایید به هر وسیله)

Measure—We measured sword with each other (ما یکدیگر را شمشیر با یکدیگر اندازه گرفتیم)
 He measured his length on the ground (او اندازه خود را بر زمین خرد)
 I measured strength with him (من او را با قوت خود اندازه گرفتم)

Meet—They went forth to meet the prince (آنها بیرون رفتند تا شاهزاده را ملاقات کنند)
 I have met with adversity (من با مشکلات مواجه شدم)
 Extremes meet (قطب های مخالف یکدیگر را ملاقات می کنند)

Mend—This will not mend matters (این اصلاح امور نخواهد نمود)

The weather is mending (هوا رو نه بهتر بهاده است). He mended his manners (اطوار خود را درست کرد)

Mention—There were ten persons there, not to mention the attendants (ده نفر در آنجا بودند به‌زیر از خدمتاً) It is not mentioned in the text (در متنی مذكور نیست)

Mess—What a mess he made of this business (ایں کار را بکلی) Affairs were in a great mess (کارها درهم درهم بود) (مائع کرد) He messed this matter (از ایں کار را خراب کرد)

Method—There is method in his madness (دیوانگیش بیهوش دارد)

Might Might is right (روز پدر - ما با او - بقدر حق است) He is a mighty fool (او است - احمق است) Do it with all thy might (ناهمه دل و جان خودت ایفرا استعمال بده)

Mild—The weather is mild (هوا معتدل است) It got milder (اضطاط مکی) (ملائم تر شد)

Mill—Though the mills of God grind slowly, yet they grind exceedingly small (حدا دیرگیر را یکی - سخت گیر است)

Mince—He did not mince matter (مطل را درهم است) This meat minces well (ایں گوشت خوب تیوه می شود) She minces very much (حرکات شیرینی حرج می دهد) Don't mince your words (بلبل ربانی مکن) The wolf made mince-meat of him (گرس کوفته اش کرد)

Mind—He minds his own affairs (مشغول کار خود است) He does not mind (دل نمیدهد - گوشش پر است) Mind your P's and Q's (به‌توجه خود باش) Never mind (بفرمایید) Mind your eye (بهار) (بدارد - پیش سرور)

Mischief—The mischief of the matter is this (خرابی کار این است)

He played the mischief with my plans (مزبکهای مرا)
(متقلب ساخت)

Misfortune—It was his fault rather than his misfortune
(او قصور بود نه از بدبختی) Misfortune never comes single
(آنچه از دره مائد رحال بود یک نشد در حد)

Miss—We missed you (جای شما خالی بود) I missed that
observation (من آن مطلب را از دست دادم) I missed him on
the road (در عرض راه از او گم کردم) He missed his aim
(تیرش به هدف نرسید)

Mite—A widow's mite (بیک سوز است نصفه نوریس)

Model—He is a model of virtue (او آینه تقی است) He models
his action according to the requirements of the case
(اعمال خود را موازی مویزات حال ترتیب می دهد)

Money—Money makes money (پول پول را پیدا می کند) He is
a money-making man (پول پیدائی است) He has no money
هرکه را ز دست (پولش خالی است) Money makes the man
(تیرازست روز در بازار است)

More—I have not a single word more to say (من یک کلمه دیگر)
هرچه بیشتر باغد بیشتر (The more, the merrier)
(نعلاب که بگویم) He is no more (فرج شده است) His anger
increased more and more (غضبش بیشتر از بیشتر گردید)

Mortal—This disease is mortal (این " رگی مهک است) He is
my mortal enemy (با من دشمن خوار است) It is a mortal
affront (این اهانت - ۲ - است)

Moss—Rolling stones gather no moss (بر سنگ گردان نرود نبات)
(زمین غور سبیل بر ندارد)

Mother—It is extempore, from my mother-wit (*من مرتجل است*)
 (*ارغوش مادریم*) You are still fresh from your mother's
 apron strings (*هنوز بوی شیراز دهنش می آید*)

Motion—He did this of his own motion (*این را از پیش خود کرد*)
 He set the machine in motion (*ماشین را در کار نهاد*)
 The general put his army in motion (*سرتیپ لشکر را در راه کرد*)

Mouth—With one mouth they spoke thus (*متفقاً چنین گفتند*)
 (*یک زبان اظهار داشتند*) The message was sent by word of
 mouth (*پیغام را زبان قاصد فرستادند*) Many have their mouths
 water at his gains (*حاصلش را دیده آب از دهان هزار کسان*)
 (*جاری می شود*) They spoke by the mouth of their leader
 (*از زبان سردار خود سخن گفتند*)

Much—Much ado about nothing (*کوه کندن و موش در آوردن*)
 Gentle or simple, they are much of a muchness (*خواه مردمان*)
 (*۲۳۰*) He is much given to
 drink (*او بسیار شراب می خورد*) He is not so much wrong
 as you (*او بقدرش در ماطل نیست*) Get as much as you can
 from an adversary (*مخبر از حریفش کندن شعل است*) He is too
 much for me (*چاره از او نمی دارم*) This is too much of a
 good thing (*این بپایند است که بپایند*)

Name—He assumed the name of his grand-father (*نام جد*)
 (*اسم نامش را از پدر*) It bears out its name (*خودش را گرفت*)
 Thou shalt not take the name of the Lord, thy God, in vain
 (*نام خدای رب ایل خود سوگند لاف مکن*)

Narrow—He narrowed the arguments to two points (*نارنگ را*)
 (*در دهانه منتهی ساخت*) He narrowly escaped death (*نیرنگ*)

(باتنی نمانده بود نه پندد) Remember thy narrow home
(منزل تنگی گهر را یاد دار)

Nature—One touch of nature makes the whole world kin
(دل بدل را داند) It became a second nature to him
(آن مرد را لغو مانوراد یافتند) The man was found in a state of nature

Near—The nearer to church, the farther from grace (نزدیک تر به کلیسا، دورتر از رحمت)
(پانی خرد را روش نمی سازد) It was a near shave
(نهی نزدیکها) She was rather near (بسیار نحس و نیکو)

Neat—Everything was as neat as a pin in the house (در خانه)
(همه چیزها مثل سنجاق نظیف و آراسته بود) He put it rather neatly (به درجه نیکو)

Necessary—It is a necessary of life (لازمه زندگست) It does not make it necessary for others to believe it (مستلزم اعتقاد)
(اینها از اینهاست) These are the necessities of the time (اینها از اینهاست)
(اینها از اینهاست) Necessity is the mother of invention (ضرورت اساس اختراع)

Neck—He broke the neck of this affair (مشکل این کار را حل کرد)
(یا نه رسد یا جانل یا جان رسد) Neck or nothing (یا نه رسد یا جانل یا جان رسد)
(فوراً در عقب این حادثه خبر مرگ لاکهالین رسید) Instantly on the neck of this disaster came the news of his sudden death

Never—Never put off till to-morrow what you can do today
(هرگز بفرموده مکن) Never say die (هرگز بفرموده مکن)
(نامند مشر)

New—It is nothing new (تازه نیست) He is a new-comer

ماید که چیزک (It must be something new (تازه رس است)
(تازه باشد)

Next—He paid me next to nothing (بیش از ناچیزی نمی داد)
You are next door to a brute (شما کم از بهایم نیستید) These
are the desires that lie next to my heart (اینها آرزوهای من است)
(مرد من عزیزتر از دل و جانم است)

Nick—You came in the very nick of time (تو بهار در عین وقت)
(دم این است) I have nicked this horse (را قید پی کردم)
Buy me some nick-nacks (برای من مرغزبان چندی بخر) They
nicknamed him (او را نام رزق گذاشتند)

Nip—He nipped him on the row (بیش از نیش به وی زد) This
revolt should be nipped in the bud (این فتنه را)
(در عین اعراض فرو نشاند)

No—No rose without a thorn (هر جا گل است خار است)
(می خواهد ناید خار بکشد) No pains, no gains (نایده رنج)
(گنج میزد رشود)

Nose—He leads him by the nose (او را به بینی می راند) Why
do you speak through the nose (چرا از دماغ حرف می زنی)
He pays for it through the nose (بدشوار می از عهد آن بیرون)
(خواهد آمد) The clerks are always with their noses at
the grind-stone (میزرایان همیشه در کار سنگ میل اند) He
turns up his nose at every thing ancient (بر هر چیزی که)
(قدیم باشد پیش چشم حقارت نگاه می کند) He put his nose into my
affairs (در معاملات من دست مداخلت دراز کرد) He could not
see what passed under his very nose (کاری که زیر چشمش کردند)
(آنرا دیدن نکردند)

Not—He is not at all bashful (او مطلقاً خجالت نمی فهمد) Not
to say that he is a fool (بطع نظر او اینکه یعنی احمق)

Note—He is a man of note (او مرد حـ معروف) I noted
him down a fool (او را احمق یادداشت کردم)

Nothing—It is a mere nothing (قابل نیست) It is nothing
to you (تو کار نداری) That is nothing (سهل است) It is
nothing but sand (معنی رنگ است) Nothing venture
nothing have (رنج بکسی تا بکس دیگری برسی)

Notice—He took no notice of me (مرا معنـ نداشت) You
have come into notice (زنی کار آمد) He is beneath
my notice (مرا نارحمی آید لا ارا)

Notion—I have no notion what happened (من اطلاعـی از آنچه)
I had no notion of this matter (من از) (راجع به این امر)
They gave him exalted notions of
himself (یاد زنی ببلش پیدا کردند)

Novelty—This is no novelty (این فریبـ ندارد) Novelty hath
charms (نرگی دلکش است) These are the novelties of the
season (اینها موزنـ فصل است)

Oar—He put in his oar where he wasn't wanted (سر بر مـ نهاد)
I put my oar in no man's boat (من سر را در)
(تو کار هیچ کس نگذاشت)

Object—I have nothing to object to (حرفی در مقابل ندارم)
Have you any objection to this (چه عـتیـبی می بینی)
What objection have you to this speech (چه ایراد به این سخن)
(عیب ندارد حرفی نیست) ? There is no objection (ندارد)
His conduct was very objectionable (- لکـش بسیار مـرد لغـو بود)

Oblige—I am much obliged to you (منب بر گردن بدهنده دارند) .

He was obliged (گردنش نار شد - درمانده بود) It will add to the obligation (مزید صنت خواهد بود)

Observe—He was the observed of all observers (بینندگان)

He took an astronomical observation (چشم بر روی دوخته)
The rules were fully observed (رست بندی کرد)
(استیضات قواعد شد)

Occasion—On occasion he was to act for himself (لازم بود که)

He took occasion to open the pocket-book (محل ضرورت در صورت خود عمل نماید)
(فرصت را عذرت شمرده کتابچه بغلی را بکشد)

Did you let the occasion slip (مگر فرصت را از دست دادی) ?

They gave him occasion to speak vain things (وجهی ندارد - راهی ندارد)
(تم لقی در دهانش)
(انداختند)

Occupy—I occupied myself with the business (مشغول کار شدم)

He is occupied in the affairs of Government (مشغول امور است)
It occupies all his time (تمام وقتش را می گیرد)
(سرگذاشت)

Odds—He was at odds with all the festivity (نا اطمینان و شادمانی)

What are the odds as long as you are happy (تماماً در اکتاف بود)
He is by long odds the ablest of the candidates (چه ناک از هم چو عیش برقرار است)
(تماماً قائلترین امیدواران)

Odour—He was in bad odour with the chief (سردار از وی بدگمان)

He died in the odour of sanctity (در عین شهرت تقوی)
(و تقدس هایش را بدوید کرد)

Off—Be off with you (کم شو - ده دور) He is very well off (خیلی)

(فارغ الحال و خوشحال) He studies off and on (تک تک درس)

به آسانی) He had an off-hand manner of speaking (می خواند)
 (و خاطر جمعی حرف می زد) He got off the whole book by
 heart (تمامی کتاب را از بر کرد) He was off his head with
 excitement (از هیجان سرخند و گم کرده بود)

Offence—He is prone to take offence (او آسان آید) I hope no offence (امید آنکه ملطی سر نرود)
 (خیزی جرمی آید) He was offended (زیرپوش خورده)

Offer—The opportunity offered (فرصت دست داد) How much
 do you offer for this book (برای این کتاب می خراهی چند بدهی)

Office—The minister is now out of office (حالا وزیر خارج از)
 (ماده مرتب است) He used his good offices for my sake
 (از برای من مسامی چسبه مبادول داشت)

Old—He is ten years old (ده سال دارد) I am twice as old as you
 (شا چند) How old are you (سی من دو معادل من شا است)
 (شما نعل سابق است) It is the old, old story (سال دارد)

Once—My watch is lost once for all (ساعت من گم شد بی آنکه بار بهم)
 بطریق شار بغداد) Once in a way I use to visit them (خیزد)
 (ایحسان مشرف می فرم) He told me this once and again
 (بارها بمن اینها گفت)

One—There is but one God (خدا یکی است) I shall send you
 the 'paper one of these days' (مقرب رساله را بهما بفرستم)
 One vacancy a hundred applicants (یک مونس و صد گزیده) We are one to many
 (انگیز و صد زلفور) یک هزار و صد بیستار
 for him (اگر از روزها است ما پدر پناهیم) I am at one with
 you (باشما یکدل هستم) One tale is good till another is
 told (تنها بدش قاصی زنی راسی آبی)

Open—This door opens into another (اس در نه اوطاقِ دیگر را)
 (من را دل را بگشود) He opened his mind to me (می شد)
 I received him with open arms (از روی مهرت و دلفروشی)
 (پذیرایش نمودم) His life is open as the day (روزش مثل روز)
 (روشش هویدا و دمایاسب) There was no opening for him in
 England (کشادگی برای وی در انگلستان نبود)

Opinion—I have a poor opinion of him (رای من در بارهٔ او)
 (متفق الرای) They are unanimously of opinion (ناقص است)
 (در رایها فرق می داشت) Opinions differ (در رای نیست)
 He is not a man of opinion (در رای نیست)

Opposition—These two things are in opposition (این دو چیز)
 (از روی معالعب و ورید) He offered him opposition (مدِّ یکدیگر اند)

Oracle—He is a perfect oracle (دانای کاملِ عصر است)

Order—The order has been given (امر فرمایش)
 (دستور وقت این است) It is the order of the day (رفته است)
 (برای خاطرِ شما) I did this in order to please you (این کار را کردم)
 (فرمایش برای سه نان دادم) I ordered three loaves
 (تقدس نکن بیاید) him to come

Otherwise—Enquire about the truth or otherwise of this
 state of affairs (محقق و عدمِ محقق این کیه را دریاب) It is
 otherwise (بر خلاف آن است)

Out—There you are out (در آنجا یر کرده) He is out of it
 (او خارج است از آن) She had it out with her brother (با برادر)
 (خیلی) It was much out of the way (خود معادله و معافه نبود)
 (احوال مشوش است) I am out of sorts (دور از حالت معمول بود)
 (کلیه نامعنا است) It is quite out of place (You are not

out of the wood yet (هلاک از پا سلامت نیستی) Out of sight,
 out of mind (از دل برود هر آنکه از دهنه دور از دل میرد)
 He has no outlet for his energies (مغربش بی بوی قوتی خویش)
 (-) The out-look was gloomy (-)
 It was an outrage against good manners (قلمی بود بر اخلاق)
 (این) This coat of his will out wear two of those (این
) (کتا بهش از هر کتا بی آنها دویم می کند)

Over—It is over (برت) There were three rupees over (سه روپیه)
 (زیر بار بود) He is over head and ears in debt (سر آید
) (کلید خود را پیش از رنجب بعل) He over-acted his part (اسد
) (ابراهی سیه بلند شد) The sky became overcast (آورد
) He over-did it (هر شوی کرد) The money is over-due
 (بدرلهم) Beware of being over-heard (موعدها بر سر آمده است)
 (خواب بر من مستولی شد) Sleep over-powered me (کس نبرد
) He over ruled the objection (انترای را را زد) He over
 shot the remark (کوس از قضا در گفت) He over-stepped
 the mark (ا حد تجاوز کرد) You over taxed your strength
 (قوت خود را زیاده استعمال کرد) He is over nice (مشکل
) (مصلحت)

Owe—It is all owing to this (همه از بی اینست) He owes
 it to me that he got this (بواسطه من است که اینرا یافت)

OWN—I have no house of my own (منزل از خویش ندارم) He
 did own up to this (معترف این شد)

Pack—It is a pack of lies (مشکلی دروغ است) They are a beg-
 garly pack (گریه مساکینی) Now, be packing (حالا بارت
) (را درست کن)

Pain—He is painfully stupid (بشدت احمق است) I took no pains for it (در بند این نبودم)

Palate—He has no palate for fruit (دوق میوه ندارد) Reproof does not suit his palate (عقاب مراقب مذاقش نیست)

Pale—He is not within the pale of civilization (در دایره تمدن) He turned pale (رنگش را باخت) (داخل نیست)

Palm—He palmed this off as genuine (این را چنان قلم داد که گویا) This bears the palm of all his victories (این از) (مهیمن است) It was in the palmy days of his victory (در ایام طعراستام و توش این بود)

Parade—He made a parade of his learning (او یار اظهار میبخت) You make a great parade of yourself (تو یلی اظهار میبخت) (بسیار میبخت)

Parallel—There is no parallel between this and that (حد مسابری) (این بی مثل است) This is without parallel (میان این و آن نیست)

Part—If there has been any negligence on my part, please, pardon it (اگر تقصیری از بنده سر زده باشد از زوی درازش آفر) (معاف فرمائید) It was a part of the performance (جز آن کار بود) He played an important part of the matter (جز مهم این کار را) (آفر پذیرفت) He took that in good part (زوی صورت داد) I took his part (طرف داریش نبودم) He is a man of parts (مردی قابل است)

Partial—He is very partial to wine (تو یلی شراب دوست است) This was partially true (این بی اله راست بود)

Particle—He has not a particle of sense in his head (یک ذره) (هوش در سرش نیست)

Particular—He is a very strict in this particular (برای باب)
 (خفلی سخت نرشد) He is particular as to his dress (برو)
 (تند لباس نرود است) He is a very particular person (ماده بکری)
 (حفاش می ندارد)

Pass—Things have come to a pretty pass (بار و بار بد است)
 It passed off well (خوش گذشت) The opportunity passed
 (فرصت از دست رفت) We passed our days in making
 merry (در لواط و سرور صرف اوقات شد) A cannon-ball passed
 through it (گلوله تب بزد کرد) It passed by ten votes
 to nine (در مقابل ده رای به نه رای پذیرفته شد) It is passed
 از دهایی بسیار) I passed by many things (مهری شد)
 He passed himself off as a sick merchant
 (خود را تاجر بیمار قلم داد) This passed off soon
 (دروغارش را نپذیرفتند) I passed over his misconduct (گفتم)
 We passed the night in fear (آن شب را بترس و هراس می گذرانیم)

Passing—It is passing strange (بگفته خوب است) It was a
 passing idea (فکری ناگهانی بود) He is a past master in the
 art of humbugging (در ازل و رس استغاثه کهن است)

Patch—He is not a patch on you for looks (در رخساره ای بگردید)
 (ملهی نرازم آورد) He patched up a peace (نمی رسد)

Pathetic—He apes the pathetic (در صدد جلب استعجاب)
 (دلربایی میزد)

Patience—I have lost all patience (طاقت طایع شده است)
 He has not much patience (مرد حدم حوصله)

Patter—The rain went patter patter (باران بلای شرای شرای نهاد)
 He began to patter flash (به اصطلاح در میان حرف و رس گرفت)

Pattern—This is a pretty pattern (این طرح تشبیه) He is a pattern of virtue (در تقویٰ معیار هر کس است)

Pay—This plan does not pay (این تدبیر اکتفا نمی کند) Who pays the piper (مرد کار کیست که از عهده در می آید) Nunky pays for all (نارینه را فلانی در می دارد) I am going to pay you out (ارشد، امرا حده می گیرم) He paid the debt of nature a few days ago (چند روز پیش از این لنگی احاطت گشت) He paid through the nose for this horse (این اسب را بقیه بپیران ار) (و هم و گمان نگرید)

Peace—I have no peace night or day (نه روز آرام دارم و نه شب خواب) He got peace of mind (دلش سبب آمد) They leave me no peace (حاموش ماند) She held her peace (امام نمی دهد)

Pearls—Casting pearls before the swine (خرچه داند بهای قند) (آئینه داشتی در مجلس گزراں - و نبات)

Peep—He came at peep of day (در طالع بهار بیا آمد) I peeped through the hole (از سوراخ در دیده نگاه می کردم)

Penny—Penny wise and pound foolish (در می نگاه داشته و دیدارها) Thus I am able to turn an honest penny (پول سیاه دان و اشرافی مدان - خرچ کردن) (نه این طور می توانم در می حلال ندست آورم)

Perfect—He said this in a perfect rage (سر قاپا اوق است) The road was a perfect picture (راه مثل تهر ویر معالوم می شد) (را رد)

Pick—He had the pick of the apple (باده را صاحب نمود) He picked a quarrel with me (با من در پیی می گشت) (حالا بر کردارش) You are now trying to pick holes in him (نکتہ گیری می کنی) I picked bone with him (بر پا)

The strap you gave me is a capital pick n' up (کرم) The were picking their neighbours to pieces (شرکي که ملالت فرمودند سعد استمخ کن خويي است) These manners are the pick of the pack (معي کړند) (من اينها از همه بهتر است)

Pillar—He was a pillar of strength for his friend (داني دوستي) The pillars of state were enabled in the audience hall (معي دولت بودند علم فراهم آمدند)

Pinch—He did it at a pinch (اگر چه در پيچا آورد) When the pinch came he failed (و تنگنه صدمه آمد سعد شد) Times were hard and pinched him (انام سخت بود و او را صدمه رسانيد) No one was pinched for room (جا نرسي ننگ آمد) I is here that the shoe pinches (اينجاست که مرصه ننگ مي خورد) The wearer knows where the shoe pinches (آوردن داند) (که دل خسته چه باشد)

Pink—He is the pink of fashion (حسن مله است گلگون و سرمه اند)

Place—He is too big for his place (شاي از ارفع است از مقامش) It took its place (جا پيدا گرفت) He keeps everything in its place (هر چيزي را در جاي خود مي گذارد) I placed money at interest (پول به مددعدانم) Anxiety gave place to hope (بجاي اضطراب اسود قلم پدیدار شد)

Play—He did it in play (بظنير لاغ بهاي آورد) Give him play (بکوس دار نرمش ده) You are playing me false in this business (در اين کار مرا گول مي خوري) Are you going to play truant (آيا مي خواهي از روبر کار فراري) His memory played him tricks (حافظه اش گولس زد) You were playing

a part last evening (شام گذشته در رنگی می کردی) . It is mere child's play (مثل بازی کودکان آسان است) They played us fast and loose (با ما تکیه و دگر بردند)

Please—He is hard to please (او عسر و کدر است) . Just as you please (اختیار با شما است) . He is as pleased as Punch (ایای خوشتر شد) I was very pleased to see him (از دیدن او بسیار خوشحال شدم) . I could not have the pleasure of seeing you (نتوانستم حدیثی با شما کنم) He gave himself up to pleasure (بساط نشاط گرفت)

Plump—He spoke plump out (بی پرده - بی گف - بی محاسن) He plumped for that candidate (صورت انتخاب) (بر ریا را داد) (خود را در ناز آن طالب امتیاز داد)

Pocket—He pocketed the affront (قبولِ اِهاب نمود) He put his hand in his pocket (از حیب خود خرج کرد) Put your pride into your pocket for the time (حالا تعجبِ خویش را یکسو) (ریا را پل در گذریده برد) (بهان) He was not out of pocket (بهان)

Point—He could not catch the point of this epigram (نکته این) (کلام را نفهمید) This affair presents itself from two points of view (این کار دو شق دارد) He made a point of doing it (آنرا چیزِ آهسته ساخت) . He is always straight to the point (هرگز جروش دورتا نمی شود) . My point is this (مقصدم) (بر روی من) He spoke out point blank in my face (آشکارا گفت) She carried her point (خویش بر سرید) (جواب من) My answer is very much to the point (نامعل) (است) . He quoted instances in point from the history of Persia (از تاریخ ایران امثال این واقعه را ایراد نمود)

Poor—This is a poor excuse (این مظهر معذرتی است) He is poor [فلسفی حالی (تنگ) است] This is poor pay (این مزدی مثل موشهای) They are as poor as church mice (کلیسا صفت بیچاره و تهی دست است)

Position—The position is this (موضع حال اینست) I assumed a position of antagonism (جمع مخالفت پیش گرفتم) He is a man of position (مردی با مرتبه است) He is in a position to know it (موقع دارد که این را بداند) You presume on your position (شما بر منصب خود تکیه می کنید)

Possible—Is it possible (آیا ممکن است) ? If this be possible for him he will do it (اگر دستش بیاید اگر بداند) It was not possible (امکان نداشت) He went away as quickly as possible (هرچه زودتر برآمد)

Power—The violence of the heat deprived us of all power of doing any thing (عنف کثرتا قدرت هیچ کار در ما نداشت) He is a power in the state (او را ای - در ولایت) He has no power over his tongue (دانشش لقی است) The sun was powerful (آفتاب بسلطنت متأثر گشت) He was powerfully effected (عزت داشت)

Practice—Practice makes perfect (با کار کمالی استاد نمی شوی) I am out of practice (من غایب از کارم)

Praise—He gave him undue praise (ایشان بیجا تعریف و تمجید داد) Praise is pleasing to fools (تعریف را ستایش خرد می آید) Self praise is no commendation (تعمیر و تمجید بی پایه است)

Presence—He was a man of good presence (مردی با یک مظهر خوبی بود) He retained his presence of mind (عقل و هوش خود را برقرار داشت) Presentations were made (تعریف بعمل آمد)

Press—He pressed him hard (هر دو را در یک کعش کردند)
 Do not press him [(یا پیش در) (مسر)]. For press of
 business I have no leisure (در کثرت مشغله هیچ فراغت)
 They have sent a pressing invitation (دعوت با اصرار)
 (دستاورد)
 (مرستاده اند)

Pretend—He pretended to be happy (پیش را چرب کرد)
 I made a pretence of piety (تقوی دروغتم)

Price—Its selling price is one rupee (در قیمت یک روپیہ فروخت)
 They are all of one price (همه اینها را قیمت یکی است)
 (می شود)
 Every man has his price (هر مردی را مقدار است)

Pride—Pride goes before destruction (تکبر عزادیل را حواری کرد)

Promise—It promises to be fine (آثار صاف شدن می نماید)
 The harvest promises well (حاصل خوب معلوم می شود) It
 is a promising day (روز خوبی خواهد بود) . He is a promising
 youth (جوان امید بخشی)

Proof—It is put to the proof (در معرض امتحان در می آرند)
 His guilt is proved (تقصیر او ثابت است)

Pull—He had the pull of him (او را می کشید) The coach
 pulls up at a little inn (در کاروانسرای کوچکی کاهک را مکث می کنند)
 He pulled through the punishment (او را از تادیب نجات داد)
 I and your brother pulled together very well (من و برادر تو با هم بسیار خوب
 همکاری کردیم)

Purpose—He talks without purpose (او بی جهت حرف می زند)
 For what purpose have you come here? ((اینجا را برای چه آمده))
 He did it on purpose (او آن را به قصد کرد)

Purse—They are very purse proud (ایشان بسیار داندگد) You

can't make a silk purse out of a sow's ear (رومای اگر زلی باشد)
(خوس در کوزه بر مای باشد)

Put—He was put about by this speech (این سخن بدش آمد)

I am very sore put to it (از این بخت بدسان هستم) I ۴۶۹

never so put to it in my life (در ندانم با چنین مشکلی)

(بسیار ملول گشت) He felt exceedingly put out (ترغیرم)

I wish you would put in a word for him (می خواهم برای چنین)

استاد (He put them off with promises (کلامی حین بگری)

لباس وس را) She put on her new dress (با ودا آئینه طفره رد)

(من با هم می نام) I put up with my uncle (بپوشید)

This is a put up affair (این احترام است) He could not put up

with such bad treatment (چنین سلیکی بدش را تاب نداشت آورد)

Qualification—This description needs qualification (این نام)

(اصلاح لازم دارد)

Quality—He has many good qualities (صفات حمده بسیاری دارد)

He is a person of quality (مردی عالی منشی است) The

quality never act like this (بزرگان هرگز چنین حرکت نکنند)

Quantity—These were brought in quantities (به بسیاری آوردند)

The quantity is better than quality (کمیت بهتر از کیفیت)

(است)

Quarter—They came quarter of an hour before (ربع ساعت پیشتر)

The vanquished soldiers sought quarter (سر باز زدند)

I gave him quarter (او را رها کردم)

Queer—I feel very queer (حالم بسیار بد است) It looks like

queer street (کوچه زشتی می نماید)

Question—He came in with the ring in question (با انگشتری که)

(ذکر شد داخل اطلاق گشت) There are two sides to the question

(این خارج مسئله) This is out of the question (ماده شقی دارد)

(این مسئله) This is the burning question of the day (امر)

(وقتی است که باهر کس و ناکس تعلق دارد)

Quick—It cut him to the quick (نه او تأثیر بسیار کرد)

Quit—Quit yourself like men (مردانگی نمائید) Now we are

quits (حال - سرانمان پاک است)

Race—The race is not always to the swift (سبک رو همیشه کوبی)

(مسابقه بدو) Slow and steady wins the race (دریا می گشت)

(صیاد دام آه آه آه آهسته)

Rag—They are in rags and tatters (زده پوش اند) This is not

worth a rag (این به پاره نمی ارزد) I am in rags (من پاره پوشم)

Rage—This is all the rage (این نکلی رواج دارد) The plague

(وبا در شهر م تری شد) was raging in the town

'Range—This is not within my range (این در اندازه من نیست)

(مدرج بسیاری نکرد) He took a wide range

Rank—He rose from the ranks (او مرتبه پست ترقی نمود) He

has neither rank, knowledge, nor spirit (چشم در کلاه ندارد)

This is rank nonsense (این سخا که ما فرق ندارد)

Rap—He did not promise a rap (یک پوش وعده نکرده است)

This is not worth a rap (این بیک پوش نیست) He rapped

out a great oath at his foot-man (بر سر خدمتگارش تندی سرکند)

(در رگی تفرق نهاد)

Rare—This is a rare book (این کتاب نایاب است) He is a rare

nuisance (خیلی عذاب می دهد)

Rattling—He made a rattling good speech (باقی خوبی کرد)

Read—I can read his character (من می توانم از ظاهرش بخوانم)
 He reads this easily with a master (او این را به آسانی می خواند)

Ready—I have no ready money at present (من پول نقد ندارم)
 He made ready for battle (او را جنگ گردید)
 He is ready with his pen (او حاضر است با قلمش)
 Breakfast is ready (نهار حاضر است)

Reckon—He reckons without his host (او بیادش نیست)
 I reckoned on him as a supporter (من او را به عنوان یارشم حساب کردم)
 I cannot reckon on him (من نمیتوانم بر او حساب کنم)

Recover—He recovered his senses (او به عقلش باز آمد)

Refuse—He refuses to go (او از رفتن می کشد)
 I will not refuse you (من شما را مصافحه نمیکنم)

Rein—He gave the reins to his imagination (او تکیه بر خیال را در کرد)

Relation—Relations are strained (روابط بهم خیزده است)
 England has diplomatic relations with America (انگلستان با آمریکا روابط دیپلماتیک دارد)
 They have suspended relations between them (آن دو با یکدیگر روابط معلق کردند)

Request—He did this at my request (او این را به درخواست من کرد)
 He is in great request (او خیلی مورد نیاز است)

Resort—The last resort is the sword (آخرین تکیه شمشیر است)
 He resorted to deceit (او به تقلب رو آورد)

Respect—He is not respected (او مورد احترام ندارد)
 He respects the Sabbath (او به روزه احترام می گذارد)
 I paid my respects to the Prince (من احترامهایم را به شاهزاده عرض کردم)
 He has a respectable exterior (او ظاهرش آراسته است)

no respecter of persons (طاغریں - کد - ملاحت اشعاع منی کد)

(دعائی بسیار نوبی درساں) Present my respects to him (در ب)

Responsible—He is responsible for damages (ناید از عهده عرامب)

(مسئولیت بر او) The responsibility rests on you (بر آید)

(واقع اسب)

Rest—We rested a while (قدری راحت کردیم) He cannot rest

any where (هیچ جا قرار نمی تواند بگیرد) The matter rests

with you (اختیارشرا دارد) He will never rest content

(هرگز راضی نخواهد شد)

Return—His business gives a small return (شعلش کم فائده اسب)

(تسکیر برای این القعاب) He made no return for this kindness

(جواب ناقرشیده نار داد) He returned a rude answer (بدود)

Reverse What reverses I have experienced (چه بر سر من)

(قصای خود را مع کرد) He reversed the decision (گذشت)

Rhyme—This is without rhyme or reason (این به سرور است و نه)

(معقول)

Rich—This is a rich joke (این شوخی خوش مره اسب) Persian

is a rich language (زبان فارسی خیلی وریح اسب) That was

very rich (آن خیلی مره داشت) The kingdom was rich in

statesmen (ملکی بود پر از ارباب سیاست) He is as rich as a

Jew (دول قارون دارد)

Rid—Get me rid of this man (شرایی مرد را از سر من دور کی)

(پادشاه وزیر را بر آب کرد) The king got rid of the minister

Right—Who will put that mystery to rights (که آن امر معی را)

(یار شاطرم است) He is my right arm (راضع گرداند)

(ناعدم رعایب رسومات او را مرصص نمودم) I sent him to the right about

His heart is in the right place (مرئی با رفا و راست دل است)
 He gave up his rights in favour of his nephew (طرفِ پسرِ برادر)
 They deemed (خود را نگاه داشته از حقوقِ حوس دست بردار شد)
 it right (صوابش دانستند)

Risk—He ran a great risk (خود را در خطرِ مقیم انداخت) I spoke
 to him at the risk of my life (دست از جاب شسته با او حرف)
 Risk not, gain not (جاب در خطر نه ایی بر دشمن) (رزم
) (غفلت ناپایی)

Road—There is no royal road to learning (بعدیل علم بی رحمت)
 Go back by the same road as you have come (لسی شوه)
 He is on the road to fortune (از همین راه که آمده پس بروه)
 (در طریق سعادت است)

Rob—This is robbing Peter to pay Paul (اس از پوس گدازد و بر)
 (سبیل بکن است)

Rod—Spare the rod and spoil the child (چیز استاد به او مهر و پدر)

Room—There was no room (جا نبود) There is no room
 for doubt (معلل شک نیست) This house is full of rooms
 (اس خانه پرریزه است)

Root—Avarice is the root of all evil (در آرد طمع و مافی به بند)
 He bears a rooted prejudice against
 every thing foreign (هرچه از ملب قدر باشد از آن تعصبِ مدوم فزود)

Rough—He did the rough of the work (سختیایی کار را بجا آورد)
 I roughed it for years (سالها حال درشتها می گسندم)
 a rough diamond (در پوست درشت دل نیک دارد) He licked
 her with the rough side of his tongue (بدس گفت)

Round—Give me a round sum (مبلغِ رانر پس بده) They

stood all round the table (هر طرف میز ایستاده) This is a round about excuse (این عذر صواب است) .

Row—What is the row (این چه معرکه است) He picked up a great row (هتکاء عتبی برپا کرد) .

Rub There's the rub (مشکل اینجا است)

Ruin—The buildings have fallen in ruins (عمارتها منهدم شده است) They are going to ruin him (پا در کهش کرده اند) They are ruined (اوراقشان کور شد)

Run—My money has run short (پولم تمام شده است) I am run out of paper (کاغذ در دستم نیست) The deer has been run to earth (گوز را گرفتند) He is not superior to the common run of people (در مردمان عموماً هیچ فوقیت ندارد) (تمامی دولی خود را بدل کرد) He ran through his whole fortune (در ایران هر شیءش) (گولم زد) In Persia every body's head runs on power (در پی قدرت و جاه باشد) He ran the rig upon me (کتاف را بهار اندام) The lease has run out (مدت اجاره تمام شده است)

Rush—His friendship is not worth a rush (دوستی او بقدر پیرز) (نمی ارزد)

Sacrifice—He sold this at a great sacrifice (تا به ازیاد این) (را بفروخت) His life was a sacrifice for others (حیاتش در) (خدمت دیگران صرف شد)

Sad Why should I be sad (چه راه دارد که غمگین باشم) He looks sad (او بیقرار است) This was a sad mistake (این علط شدیدی بود) Your son is a sad dog (پسر تو بیگانه است)

Sands—His sands are just run out (مرس آفتاب سرگرفت)

This is a mere rope of sand (چیزی معنی بی ماده است)

Scape-goat—He was the scape-goat in this matter (برادران ماده)

(سنگ ریخ برد)

Scorn—Scorn commonly comes with scathe (کی نقصان مایه)

(و دیگر شلالت همسایه)

Scratch—He could not come to the scratch (طاعت معامله نداشت)

I am the fellow to bring you up to the scratch (من آمدم که ترا)

(بهلیمد کار بردارم)

Screw—There is a screw loose in his intellect (فصلی در هوشش)

He is an old screw (مردی که بغیل است)

Screw your courage to sticking place (با هر دلی آماده کار باش)

They screwed money from him (از وی پول جلب نمودند)

Sea—I was at sea to see him there (یا در آنجا یافتم در بحر حیرت)

My brother has gone beyond the sea (فرطه راه بزم)

(برادرم به آن طرف دریا رفته است)

Season—He made many enemies by his remarks in season

and out of season (و بیجا گفته و بیجا نکرده بهمانی را دشمنی)

Orange is not in season now (ال نارنگی در)

His words are out of season (گفتارهایش بیجا)

He seasons punishment with mercy (او به با)

He did not season him with these ideas (او او را با این افکار آمیخت)

(او او را به این افکار آمیخت)

Secret—There is some secret in the matter (کاه زهر نام کاه است)

See—I see through it (بر من پدید نیست)

He cannot see an inch before his face (چنانچه می بیند) I hope w

shall see one another to morrow (فردا انشاء الله ملاقات مي‌رود)
 He has seen better days ((حالش بهتر بود))
 She saw to every thing (هر چه را نگاه داشت)
 He went out to see his sister off (بيرون رفت تا همسوي خود را بدرست برانگي)
 (جدا حافظ نگريد)

Send—He sent to enquire (فرستاد كه معلوم نمايد) . He sent him off in order to get rid of him (دست دسرش كرد)
 I sent him about his own business (در پي كار خودش فرستادم)

Serve—I will serve him out (به رايش برسانم) His connection with the press serves our turn (تعلقش با مطبوعات قلم بكار ما)
 (توپها خوب بكار مرده شدند) The guns were well served (مي‌خورد)

Set—They made a set at him (به او له كردند) They set about their work in earnest (با عير تمام بكار خودشان پرداخته رفتند)
 He set his face against the whole scheme (به تدبير او نا)
 (ثبات رايي متعصب نمود) He set up for an honest man (شغال)
 Set a thief to catch a thief (خود را با دياب قلم داد)
 His neighbours set little by him (همسايگان او را به چشم حقارت مي‌بينند)
 The fathers have eaten sour grapes and the children's teeth are set on edge (اهل عالم در سبب اولاد طالع مي‌رود)

Shatter—He shattered their hopes (اميد او را درهم زد)
 I tore his arguments to shatters (او را از هم دريديم)

Shoulder—I gave him the cold shoulder (با او تغافل ورزيدم)
 He put his shoulder to the wheel (دكارش چاچيد) . They took him by the shoulder (كولش گرفتند)

Show—He made a show of going (چنان نمود كه گويي مي‌رود)

He made a great show of learning (اظهار دانش زیادی نمود)
 I showed both of them the door (هر دو را بدر کردم) He
 showed me in (الدروس خانه را به من نمود) Be careful lest we
 show you up (زیاده رویه طاعت از پام می افتد)

Shut—Shut up (حلقی غر) I completely shut him up
 (شکست فاحش دادم او را معجب کردم) To shut the stable
 door after the steed is stolen (بعد از سرقت سوارپ دروازه دار)

Side—The players form two sides (اشخاص بازیکن دو قسمت)
 (مشروح بهمانست طریقی گفته است) It is a side issue (می شود
 He did this by a side wind (این کار را پنهانی کرد) You will
 put on all the side you please when outside the office
 (بپوشه از انداز هرچه خواهی دمافتن را با کن)

Sight—They fell in love at first sight (در بانی نظر مغنی یکدیگر)
 (گشتند) It extends out of sight (آن کسی رسد)
 It is one of the sights of the world (از جاذبای دیدنی دنیا است)
 This bill is payable at sight (این بلیت سراج القاد است) I
 bought a sight of furniture (موقوفات خانه بکلیت خریدم)

Silence—Silence gives consent (سکوت ملامت روا است) Silence
 is wisdom when speaking is folly (نه چدر طعنه فعل است نه مرز)
 (پسند برکتی گفتی و گفتی برکتی خاموشی)

Sinecure—This task is no sinecure (این عمل گنجی بی رنج نیست)

Sink—His spirit sank within him (روحش درونی فرو شد) They
 sank their differences (اختلافات خود را دفع نمودند)

Sit—We sat down with a blank (ما با رتبه ساده نشستیم)
 Her own maid should sit up for her (خدمت او باید به انتظار)
 (بر خارها می) I was sitting on thorns (بر پشم بدبار اند)

Six—There is six of one and half a dozen of the other
 (چه علی حواحه و چه حواحه علی) All went to sixes and sevens
 (۵، ۵۰۰ چیزها قار مار افتاده بود) .

Skin—The miser would skin a flint (سرداگر پیر در تری شیشه)
 (می حرد) He escaped only by the skin of his teeth (نیری)
 (مانده بود که تصدق نمود) I saved both my skin and credit
 (پوست خودم و دیر اعتبارم را نگاه داشتم)

Slap—He received a slap (تراق حرد) I went slap-dash at it
 (یکنارۂ پیش روای شدم)

Sleep—Sleep overpowered him (خوابش برد) Do not awaken
 sleeping dogs (خانه در خواب اسب بیدارش مکن) The sleeping
 fox catches no poultry (خریفه حور نمی حرد) I am sleepy
 (حوام کرم)

Slight—We had a slight meal (حوراک مدهامری حردیم) A
 slight loss is a great one to a poor man (در خانه موزر شد، می)
 (طرواف)

Smack—Smack went the whip and the carriage rattled on
 (قبهی را تراق زدند و کالاشه را خلنگ زاندد) This smacks
 of idleness (این روی کسالت دارد)

Smell—It smells nice (حور بوی دارد) . He smelt a rat (بد
) (مانده شد)

Snap—He snaps his fingers at me (انگشت من می رساند) The
 rope snapped in the middle (ری، ان در میانش ، ریخت) He
 is snappish (منم آلود می شود)

Sore—Every sore has its salve (هر دردی را درماید) It is a
 sight for sore eyes (راحب چشم است)

- Sort**—He is out of sorts (در مزاجش ناهفتی عارض شده است) All
sort and conditions of men were present (همه اصناف خلق)
She is a good sort of woman (رتیبِ خوبست) (حاضر بیامدند)
He has a sort of house (قسم خانه دارد)
- Sound**—This sounds dishonest (این کارشکی می دهد) He
sleeps soundly (خوب خواب می خورد) I thrashed him soundly
(او را قاربانۀ معقولی رستم) The punishment was soundly award
ed (بدنه معقولی صورت گرفت) He breathes soundly (سالمانه)
He was fond of the sound of his own voice (نفس می کشد)
Empty vessels sound much (طبلِ خالی بانگ بلند)
- Sow**—As you sow so shall you reap (کز دانی خورس آمدنی پوس)
- Speak**—Do not speak all at once (همه را حول حرف نزنند)
(سخن را بتدریج لب بسته دار)
This speaks volumes in his favour (این برفایه بزرگی است)
They have no institutions of their own to
speak of (هیچ احکاماتی ندارند که قابلِ ذکر باشد)
- Spend**—The time is far spent (وقت مدغمی شده است) I will
spend the evening with you (امشب در خدمت شما می باشم)
- Sponge**—He threw up the sponge (سبزه انداخت)
- Spur**—He spoke on the spur of the moment (حسبِ انتعاشی وقت در)
(بر قصد خود سوار است) He has won his spurs (مغاربِ حال بگفت)
- Spy**—He has come as a spy (او گریه آب بدهد)
(آغوش است چشم در گریه می ببرد)
You spied on us (بگفتی ما بوردید)
- Stand**—I take my stand upon this (من بر این ایستاده می شوم)
How do matters stand (حال هر چه متوال است) Some are

standing, some fallen (بعضی برپا است و برخی افتاده) He has
 no standing in the matter (او را در این مقرة دخلی نیست) I am
 the man to stand by you in trouble (من آن مردم که در حالت)
 (گرفتاری با تو باشم) Don't stand in this poor man's light
 (ممانع راه پیشرفت این بیچاره مناش) I stood in need of a
 comfortable dinner (حاضر حوراک شام سیر داشتم) He always
 stands out (همیشه از هر کاری حرفی می دارد) It may stand
 me in good stead some day (وقتی دکار من حراهد خورد)

Star—His star is in the ascendant (اخترش در برج سعادت است)
 He is an ill-starred fellow (مردی که بدطالع است)

Stick—He is a regular old stick (او منظم و پارسا است) Stick
 to your own work (به مشغول کار خود باش) He stuck by his
 word (بعهده خویش قایم ماند)

Stone—He left no stone unturned (کاری نبرد که نکرد) He is
 stone blind (کور و مطلقا بینا نیست) You are now possessed of the
 stone-throwing spirit (اکنون دیوی عیب خوئی بر تو مستولی شده است)

Stool—To fall between two stools (دو همدرانه در یک نعل نیفتد)

Store—Store is no sore (گنج رنج نیست) She set store by
 that picture (آن صورت را خیلی عزیز می داشت) Ills are in
 store for him (بلاها برایش دهیره کرده)

Straw—A straw shows which way the wind blows (سالی کله)
 (نگوشت از بهارش پیدا است)

Stretch—Stretch your legs according to your coverlet (پا به
 ده دراز) He went ten yards at a stretch (اندازگی گلیم دراز کی
 راه یک کشته می رف)

Strike—He was struck with lightning (برقش زد) I was

much struck with his arguments (لڑ ۲۲ س ہمار مٹا کر گشتہم)

It struck him in the eye (۲۳ س خورد)

Study—He was in a deep study (فربہ مطالعہ ہوا) Where have you studied (شما کہا تحصیل کردند) He is in a brown study (حقائق مصروف بہائی دگر است)

Swallow—One swallow does not make a summer (لڑ یک ہرستک) (بہار لہی ہوا)

Swim—My head swam (سرم می گردید سرم ہر می خورد) The country swam with blood (رانہ مالا مال خور گردید)

Table—He keeps a good table (سفرۂ خوبی می چیلد) He turned the tables on my brother (اترام خود را بکری ہوام النعمت)

Take—I took the necessary measure (اندامات لازمہ بکار ہرم) What sum will you take (چه سمت خواہد گرفت) I took him for his brother (من او را برادر دی انگشتم) He takes to this kindly (از اس خرفس می آند) He took up Mathematics (تائی لہا) The ladies took the cue and went way (خانمہا اشارہ را فہمدہ برتند) He took to the road (راہ را پی پشہ گرفت) The letter took hold of my imagination (پندہ بہ خیال می گردید) He took himself off (فرار کرد) I took him to task (مٹاش کریم) He took upon him the management of the affair (انعام کر) (را بر خورہ حق دہم)

Talk—There is a talk of this (سخن از اس است) He was much talked about (در بارہ او بسیار گفتگو ہوا) It was mere talk (معص ۲۳ ہوا) He is in the habit of talking to himself (او خود بخود حرف می زند)

Tar They are all tarred with the same brush or stick (آنها را با یک مار گریده اند)
(ار یک مار گریده اند)

Taste—He has tasted gain (دندانش حریفی شده است) - I have a nasty taste in my mouth (دهانم قهقه کرده است) He acts according to his taste (بدون خود کار می کند)

Temper—He was put out of temper (کوک شد) You have lost your temper (حر آمده) Your brother said thus in a fit of temper (برادرش در عین حالت تند مزاجی چنین فرمود) He tempers justice with mercy (بهاور مهربانی عدالت می نماید)

Term—His terms are high (هواش بلند است) I am on good terms with him (ار وی خوب اتفاق دارم) They are not on good terms with one another (ناهم دگر خوب نیستند) He kept to his own terms (بر عهد خود ثابت بود)

Thick—He was in the thick of it (در جای عین همرا گیر آمده بود) The plot thickens (فتنه در آردیاد است) We would stand by that boy through thick and thin (هرچه سرد و گرم بر سر آن کودک) (بگذرد ما ناری نداشتیم)

Thing—It is the same thing (یکی است) Don't talk big things (دو تعالیق حرج مده) Things are constantly changing (یکی همی رود و دیگری همی آید) Where energy was the thing he was energetic enough (جایی که جود و جهد لازم بود او بیز کوفت) (تلیع می نمود) I see, you know a thing or two (آه آردار) He made a good thing of his profession as a tailor (ار پیشه حیاطی خیلی صوفه بهم رسانید)

Think—You think a great deal of yourself (تو به خودت که خیلی چیز)

خداي من دوستكم (You have the gift of this matter)
 (منسوب و خيال مني نام) I think no end of him
 (من بعد و نفس) He thought better of his decision
 (اند)

Thread—He lo the thread of life (او)
 (منسوب و نفس) Run hither and thither over him
 (مناد مني كرد)

Throw—We threw dust over the eyes of the enemy (مردم و دل)
 (مني خشم از من) I am not going to throw you over
 (منسوب و نفس) He threw his rifle in the line
 (مصروف كرد)

Tide—We tid d over the difficulty (منادي چيني و منسوب و نفس)
 (وقت و من) Time and tide wait for no man

Time—A stitch is time saves nine (مني و منسوب و نفس)
 (منسوب و نفس) Time is precious
 (منسوب و نفس) The times are changing
 (منسوب و نفس) He took time by the forelock
 (منسوب و نفس) There is a time for all things
 (منسوب و نفس) This is a long time since I have seen
 (منسوب و نفس) The time is over
 (منسوب و نفس) The chief timed his movements
 (منسوب و نفس) He visits us from time
 (منسوب و نفس) He did not play in
 (منسوب و نفس) I had been there some time before
 (منسوب و نفس) The time passed very pleasantly
 (منسوب و نفس)

Tit—Tit for tat (در کسي مي مرن ده انگشت تا برد در تو نمشت)

Tone—Exercise gives a tone to the body (حرکت بدن را قوت مي دهد)
He spoke in a pleasing tone (کلامش بوايي تسرع داشت)

The tone of society here is bad (طرز جمعيت ايدۀ ابد اسب)

The picture is wanting in tone (تصويري حالتي ندارد)

Tongue—Hold your tongue (خاموش) ! He cannot control his tongue (زبان از در حڪمش ايست)

Too—He is too kind (ان قاب زياد دارد) . Too many cooks spoil the broth (قائله چوب در شود سر بچه كم شود)

Tool—He made a tool of him (او را ميس و ميلۀ قرار داد)
A bad workman quarrels with his tools (حيله چورا ترانه مي سازد)

Touch—It was a touch and go (گاردنم رسيده برد) He touched lightly upon this (قدرتي اشاره دري تاب کرد)
The argument touches upon this (بحثي در اين مي رود) . It touched him to the quick (زياد دروي اثر کرد)
He is quite in touch with his subordinates (با رپر دستان خود هم راهي دارد)

Trade—Trade is bad (بازار کساد است) Every trade has its tricks (تالوا از تالوا بايد حريد)
Their trade was spoiled (عمل بود هم پيشه نا)
Two of a trade seldom agree (آنها كساد شد)
(هم پيشه دشمن)

Trap—He is caught in his own trap (خاه كس را چاه در پيش)
She understands trap (رن بيدار هوش است)

Tree—I am completely up a tree this time (اكدون كير آمده ام)
You can't see the wood for the trees (چندان سمس است كه)
(ياهن پيدايد ت)

Trick—The children are tricked out in gay garments (بچه هارا)

He has played me a trick (بازی با لیا)
 What new trick have you invented (تو آورد از برای من)
 (چه کلاه و کلاه باقم آوردند)

Trip—He was tripped up (باغاس را لغت زدند) I will trip you (رودخانی تو را بهانه می دهم)

Trouble—It is not worth the trouble (برحمتش نمی آید)
 Do not trouble yourself about these things (از این چیزها)
 I will trouble you to do this (رحمت کند)
 (احتیاط نکند)
 (اینها بکنند)

True—He has a true eye (لقرص خوب است) He is a friend as true as steel (دوستی است همه تن رها)

Truth—Truth seeks no corner (آنگاه که حساب پاک است از همه جا)
 Truth may be blamed but it never shall be shamed (چه پاک دوستی را زوال نمی باشد)

Turn—Turn and turn about turn about is fair play (آسان و پسا)
 Let us make another turn (یک جریج دیگر هم بزنیم) Have a turn at this (دوری من)
 It is my turn (دور می به این بنماید)
 My father turned me out of doors (پدرم از خانه بدرم)
 Turn to the right (طرف راست بگرد) We must see how it will turn out (باید دید چه می شود)
 All your arguments turn upon this (دلائل شما همه بر این بر می گردد)
 They turned him to his side (دمس را بدیداد) The tidings turned out to be correct (آرزوها در آخر درست بیامد)
 He turned up a trump (خود را مرد معزولی ثابت کرد)
 He turned a deaf ear to our entreaties (العلیح ماز با کسی خود جا نداد)
 This vast wealth has entirely turned my head (این دولتِ

(دِوِیجِ مَسْتَمِ کُردانید) He would turn them to good account
 (ار آنها امانده خواهد نمود) He turned upon twenty friends
 (ار دوستانِ بسیارِ رحِ خود را برگردانید) I tried to do him a good
 turn (کوشیدم تا نوبی خدمتِ خوبی نکم)

Union—Union is strength (دودل یک شود دشمند کوه را)

Untold—He has untold wealth (دولتِ بیشمار دارد)

Upset—He was upset (دلگیر شد) He upset their designs
 (گارِ خود را) He upset the apple-cart (خیالِ ایشان را برهم زد)
 (بهم زد)

Us—He is not one of us (ار یکی از ماها نیست) If God be for
 us, who can be against us (اگر یارِ اهلِ اسب کارِ سهل است) ?

Use—It is of no use (لائقِ هیچ کار نیست) Of what use is all
 this (اینها چه لزم است) He makes the best use of his time
 (وقتِ خود را پاکیزه صرف می کند) It is much used for this
 (خیلی برای این کار بکار می رود)

Veil—He drew a veil across the transaction (پرده بر روی کار افکند)
 This was merely a veil (این بس بهانه بود) She took the
 veil (راه پند گشت)

Vent—He had no vent for his energies (معرجه برای قوای خود)
 (نداشت) He gave vent to his feelings (رویِ دائره)
 (ریخت)

Vex—Do not vex me (کوشیدم بدم را بریز) I am very much
 vexed at this (ار این بد اوقاتم تلخ شد)

Victim—He is the victim of delusion (او قربانِ فریب است)

Virtue—Virtue is its own reward (ثوابِ راهِ سعادتِ خود می برد)
 (پارچه اش خوب است) She is a lady of easy virtue

Vivid—He depicted the subject in vivid colours (**معلب**)
 He has a vivid imagination (**مکوس**)
 (**بصیرتِ حریفی تر آرد**)
 (**روسی است**)

Voice—He has a good voice (**خوس آواز است**) It is again
 the public voice (**بر خلافِ انکارِ مردم است**)

Vote—They voted him a nuisance (**آنها بفرستند دربار را**)
 They voted the estimate (**اسامی مقیمه را اجرا کردند**) Th
 meeting dispersed with a vote of thanks to the chair (**مجلس**)
 (**از هم پاشید بعد از تقدیمِ سپاسِ بفرستِ مجلس**)

Vox—Vox populi vox dei (**زبانِ خلقِ تقاریرِ خدا**)

Wait—Wait till he comes up (**صبر کنید تا بیاید**) He waited
 for an opportunity (**در صددِ فرصت بود**) He is waiting to g
 (**معتل است می خواهد برود**) My brother waited upon the
 Prince (**برایم خدمتِ شاهزاده را نمود**)

Wall—Walls have ears (**دیوار هم گیس دارد**)

Water—He threw cold water to this undertaking (**بر این مزم**)
 He is in a deep water (**بطریقِ افراطِ حرف می زند**)
 This is a gem of the first water (**این جواهرِ بیلر**)
 (**کم کرد است**) This won't hold water (**این اثباتِ بطریقِ نیست**)
 (**آبگیر است**)

Way—I do not know the way (**بلد نیستم**) This is not the
 proper way of writing (**این قاعدهٔ نوشتن نیست**) My affairs
 are in a bad way (**کار من بسیارِ اخلال دارد**) He is established
 in a good way in London (**در لندنِ حالِ سَوالد**)
 (**پلیر است**) Make way there for the Prince (**هافراند را به**)
 (**از گره خرد ناری نکراند**) He gave way to tears (**آنها راه میدهد**)

Welcome—He welcomed the proposal (**افتخارِ اقبالِ او بسمعِ روا**)

(3)

رقعة معدت

دوست عزیز مکرم پس از اداء سلام و اظهار دعا گوئی معروض
میدارد که منجمه نامیده شریف در اواخر رقتی از اوقات رسید - از ریارتش قلم
مسرور و حور و دگر دید - ایلی متناً هم که به دستوارم دعوت خدا تعالی را قبول کردم
چونکه که اعتقادی از درستان را در همان روز بداد دلکشا وعده گرفته ام و ناچار باید
در پذیرائی ایشان حاضر باشم و البته خدا تعالی هم راضی خواهد شد که حلال
عهد بنمایم و عذر موجه بنده در ردیف پذیرفته و قبول خواهد شد - بنده را هم قی
ندارد -

مجلس ۱۸، ۱۹ و ۲۰ قی

(4)

دعوتنامه ۴۵۵ کج

چون ده تبارک و معبود، مردا که پناه شده به مقام شهر حال است محاسن عقد
روز چشم عزیز آقا محمد علی در دنده منزل موقوفه میشود از مراتب الطاف سامی
م تقدی است که روز مرور ساعت ده تشریف از رانی فرموده و تصرف شریف و
فریبی دنده را قرین امتنان سازد - ایام عزت و سعادت م قدام باد -

(5)

دعوتنامهٔ عدد مولود پدمبر (ص ۸۴)

پس فردا عید سعید صید است و میلاد شرافت و یاد رحمت حق انبیا و سید اصغیا علیه آلاف التحية و الثناء میباشد که اعیان مسلمانین پر صیاد استوار قامند مومنین است و محسن تعالیم و تکریم آنروز شرافت اندوز درنده، مدبر مصلحتی تشکیل خواهد یافت - از مراجع کامله عالی استعنا دارند که از ساعت شش تسریع آورده و بقدم مسرت لزوم حود مسترد فرمائید -

زمان مسرب و خوشوقتی ۵۰۰ قدم

(6)

دعوت سام

پس از عرض ارادت و خلوص و حمیت از آنجا میسرود و خواهش میکند که فردا
شب (لعله بعد سیم شهر حال) به قدم معصوم نزد خود بنده منزل را مرین
و بصرف سام مرین امتثال فرمائید انام مردت برقرار باد

(7)

جواب دفرول

دوستانه گرامی شرف وصول و با صلهای صریح و امتثال فردا شد
بدی حسیور عالی کسب شرف و صریح نموده و از حسن معالمت سامی از من
خواهد شد انام کاتگی علم

(8)

جواب اعتدار

خداوند متعال که دوستانه سامی و کتی شرف وصول از آنجا نموده که یکی از
دوستان بنده را در همتایت دعوت کرده و منزل نموده ام از آنجا به بازداشت
کمال میل بمصاحبت عالی دلم نمیشد و در این موقع کسب آب نفس بدست و
امید دارم که قدر معقوله ام را بشرف دفرول تکلی خواهد بود و مرد
زمنی صریح مدام باد

(9)

دعوت ناچار

چون فردا که در شنده هفتم شهر حال است بعضی دوستان بمنزل خواهند آمد
در خارم شهر بسیر می آورند و روز تعطیل و در آنجا میگذرانند از این جهت مناسب
دستم از جنابعالی نیز خواهش کنم که هر صورت امکان فردا را آنجا در سیر آورده
بملاقات چنین و لامات و صرف ناچار مسرور و حریف فرماید امید است که
در صورتیکه بتواند از آنجا حده خود معذور سازد انام عزت مدام باد

(10)

حواب قدول

مترجمه محترمه الان ريارب شد و از اينكه باقتصالي محبت و يگانگي دنده را ملاقات دوستان و صرف ناهار دعوت فرموده بوديد نهايت اعتدال دارم - فردا بخواست خدا شريفات گزيده از ملاقات جناب عالي و صحبت ديدوب دوستان ۱۰۰۰ و سرور خواهم نمود و اميد دارم كه بركه قوت حق در آنها باشد رح دهد و نايضا اين وعده تايل شوم -
 زياده تصديق ميدهد

(11)

حواب اعدادار

مراسله مودب و مرامه شريعه ريب و ررب دهديد و دعوتي كه براي صرف ناهار و ديدار احباء و دوستان فرموده بوديد راند الوهمه مائه تسكر خاطر گرديد ولي نارود كمال ميل و شوقي كه باستقامت محبت باسعادت و ادراك ملاقات رفق داشته و دارم بدستخانه كارمعي در پيش آمده كه فردا بايد در شهر حاضر باشم و انعام آن مشهور شوم - لهذا نالهايت تاسف اميد دارم كه معذرت مرا قدول و نايضا عزم خود عفو فرمائيد -
 ايام يگانگي مستدام باد

(12)

حواب قدول دعوت نامه اس ۱۰

جناب مقامات اسباب دوست محرم
 داد وعده شده است كه آتية را خواسته بوديد كه صرف شام با جناب عالي بشود -
 ناكامل مسرت و شوق خاطر دعوت جناب عالي پذيرفته و انشاء الله شب مرموزار درك مسرت محبت جناب عالي معطوف و مشغوف خواهم شد -
 زياده رجاء است

(13)

حواب اعدادار

قربانت شوم انشاء الله مراح شريف جناب عالي قريب محبت و استقامت

است دو سه روز قبل که حال چنانچه ای بودیم و از آنجا خدمت جناب
 قیصر صاحب رسیدیم و بده دادم و امروز که عصر جمعه است حد ۱۲ نیم
 عاقلی است روز بعد است و بینی آید و سی سفلی گرم حلی نثر عظام
 اسدنا دار که ۱ طرف بده چنانچه نثر حلی بلرمانند
 پاده برین حسارت است

(14)

دعوت نامه ۱

آقای مرد با نهایت دسر تصدیق ادبی خاطر معرفت قاهره ای
 حسد که انلوع جمعه ۱ مهر محرم ۱۳۲۹ چهار ساعت ۱ بکله کلسه
 در محارت مدرسه سعادت معلی و کب ۱ آفتاب ماز ۱۱ و چنانچه داس در
 اس مهر مشکل بناد که در امری که حیای مانع دفع قسم و انساو معلول
 و علوم بناد سناره گردد لهذا بیل معلول از مقام جمع چنانچه ای که
 مکتبی است که در وقت مزبور به عمل مذکور مشرب آورده بر مسرت و بهجت
 حصار بنامند و از حضور سعادت و وزیر و انظار و آرا شرف ۱۲ ل آب معلول
 قیصر صاحب سرند امید است که با نهایت این دعوت مریض شده دوستدار را
 قریب آمدنی فرماید در این صص مراتب خلوص صمیمی حرد را بهجا اطلب
 عالی اطلاع بکند

اسام سعادت ۱۲ و برقرار باد

CHAPTER II

Messages of Congratulation or Condolence.

(1)

دريک ، نامه امتدار

اگرچه از طرف خدايی تا اکنون هیچ اظهاري نشده بود ولی حباب
طبی تعزیرات خود اعلام فرموده اند که امتیاز مورد از طرف دیشرب ارلیایی دولت
علیه خدايی عطا شده و این اوقات شرف وصول یافته است - اطلاع همسر
مژده برگی بی اداره نامه مسرب در تدار و باعث اظهار این اراد شاعر
گردیده تا نهایت سرور خدايی تدریک و تهدید میگویم و مسرب و اندک خاطر
را از این مرحمت که دست ناس دوستی شده اشعار میدارم - امیدوار
چنانم که از این بیت و صدق عقیدتی که دطر خدايی است مدارح
علیه ترقی فرموده و امتیازات رفیع از دولت تدریک علیه حاصل نمایند
و بعد امید رائق دارم که این تدریکات حالصانه ارادتمند را تا نهایت مودت
بپذیرند - زیاده عرضي ندارم -

(2)

حواب رقعۀ فوق

ناخودیکه خیلی شایق و راء بودم که بعد از وصول امتیاز بهره رود تر
ممکن باشد خاطر مهر مظاهر عالی را در آن همسوس مسقطر و مسدوق سارد
اما کثرت مشاعل مهمه طرری بود که موقع و مهال دست بیامد - ولی حالاکه
و دله مهر و دله عالی رسیده تا نهایت مسرب و خوشوقتی مراحم اوقات شرف
می شوم و از آن اسباب صادقانه و تدریکات حالصانه که دلالت کامل بر کمال
شفقت و بهان مکرمت عالی داشت - تشکر و اعتناء می نمایم و همان بهر خواهی
را که در دله گرمی است نازتمند اظهار فرموده بودند در حق سامی انوار
می دارم - امیدوار چنانم که هزاره رهود میوه میوه عالی و سلامت و سلامت

مستطاب از کمال معفوظ بوده کمال رفعت و جلال ثانی باشد و بدست
 بالمدار سلامت خالص خدمت آید خاطر ارادتمند را مرید خوشحالی و مسرت
 و مراد انام مسرت و خوشحالی مستدام باد

(3)

ندریک زرد ندکی از حکام

حضور جناب مستطاب اجل آتای خدمت شرکت

پس ا مرید اراده با نهایت برود زرد مسرت سامی باصفای را ندیک
 و بدست می گویم و امیدوارم که از حسن توجهات عالی کلمه امروز آب اطراف منظم
 و اسباب رفاه عمومی بهترین بهی فراهم شود در خدمات حاکم

(4)

حزبان ندریک نامه مری

جناب مقامت نصاب عالی علم اجماله

شایسته لطیف امر که دولت بر معدت قلبی سامی می نموده رسد و حلی
 مریوب امتنان گردید امیدوارم که باطنی که جنابعالی اظهار فرموده اید خدمات
 مستخدمه خود مرفی سر و آب مقصود عالی را بطوریکه آرزومند و شایسته
 حاصل نمایم

(5)

ندریک مأموریت

خدمت دسرت جناب مستطاب اجل آتای خدمت شرکت

اوانته ره اتماله حکومت بنادر بسطع شخص سامی معقول گشته بهاب
 مسرت و خوشحالی دارم و از صمیم قلب امیدوارم که این رفقه جلیل و میده لبیل بر
 جنابعالی مبارک باشد و آن اطراف از یدن حکومت شرعی عالی بکرتناه مانمی
 و معدنی ثانی گردد

(6)

حواف تدريک فوق

حناف مہتاب عالي آقاي دام اقبالہ -

مستادہ عالي مسعر در تدريک مأموريت مہتاب واصل و از مراسم آداب داني و وفا و سعادي آن درست معظم نہایت شعی حاصل گردید - من هم رحامند چنانم کہ از توفيق الهی بتوانم از انعام خدمت بر آمدہ کما یدعي دمعہ خود را آر آن فرصتہ فارغ سازم -

(7)

دہندہ مہتاب عالي آقاي

خدمت حناب مہتاب اشرف اکرم سرکار مہتير الدولہ وزير امور خارجه دام احلالہ - باقتہامي مراسم ارادت در ساعت تحويل عرض قہيئت شدہ بود - حالا با تشکر از طہور التعمات مبارک و سعادت این عيد سعيد و سال حديد را با مرید شریک و احلال مہتاب عالي قہديد و تکرار مي بنایم - سعادت درگ نصي ، حناب ساعد الملک است کہ از دعوت مہتاب عالي بہرہ مند و مہتاب مہتاب - والہ لام -

(8)

تہرہ فوق درادر

حناب مہتاب و فصاحت نصاف رید اقبالہ حذر و شہت اثر فوق مرحوم اخوي طاب ثرہ مایہ کمال اندوہ و تہرہ گردندہ با نہایت افسوس و عم و مہتاب عالي تعزيت و تہرہ ميگويم و از درگاہ ناري صغري بہرہ در این مہتاب ، براي حناب عالي مسئلت ميکنم -

(9)

حواف

حناب احل عالي رید احلالہ تلکراف تعزيت سامئي واصل گردیدہ و در این مصيبت عظمی کہ بي اداره خاطرہ را دوچار اندوہ و ملال ساخته تساي حاصل گشت با کمال امتنان از حناب عالي تہرہ دارم و اميدوارم کہ خداوند عمري طولی مہتاب عالي کرامت فرماید -

(10)

انصا تعربت نامه

دوات مرحوم املي الله معامه حلال موجب تأثر قلبي شده كه در
دلائل قاصر و نا ليايت تأسف خاطر در اس ... مطلق با جنابعالي مبارک
و همدردی دارم و حور در انگیزه دراهي فاجعه عوار ضرور را حاره لبس لهذا
جنابعالي را بعذر و سکنهائي مرصده نموده تعربت و ا خالصانه را مرص
مکنند

(11)

حواب

در هنگامه خاطر مصیبت رسیده ام از حدوث اس حادثه فم انگیز مر ليايت
ندواري و تضر بود تکلوف سامي راصل شده حيلي مانه تسلي قلب و سکن
خاطر گزیده از اس همدردی عالي ليايت استلالت دارم و سكرات صديقي را
تقدم مکنم

(12)

تعربت نامه

سندنام بهه زلم از حدوث اس حادثه فم انگذ اظهار تعربت لملم و حسنه
مرئيه خوردا بهه نوع بهصور سامي ابلاغ کم ۵ يا در مرصه ميطلبم كه چرم
در همچو مصان و زرا تا قدر از ضرور را چاره نيست هلم به كه شكيبائي پشه
لمرده از مرگه الهي اجر جزيل طلب مرصاند

(13)

حواب

بارجوديكه وقوع اس راعه مرئيه بي اندازه مانده و لتفلي شده اما
اظهارات مرئيه دلائل بر كمال معجب سامي ميگردد و الاناز بهاري موجب
سكن قلب شده و رجاءم كم كه سكرات مرا كه از يك قلب بمرصده و خاطر
بمرصده مادر شده بعضي جزول قلبي مرصاند

CHAPTER III.

Correspondence between Friends and Relatives

(1)

رقعه ۱۴۴ - ملاقات دوستی نوشته میشود

عرقه شهر محرم الحرام ۱۳۳۰

آقای عزیز من
 خداوند عالم مسئلت و درخواست می‌دهد - بواسطه مشورت دوکری لازم و امری
 مهم می‌دانیم که خدا تعالی را ملاقات کنم - آیا در این کادو مقربنده را سرور
 می‌فرمائید یا آنکه مقرر می‌نمایید - که در دولت ساری شریف مشرف شوم -
 خواهشمندم که جواب فوری شاد و مسرور فرمائید ایام عزت و قددام باد
 معذرت از عدم

(2)

حوا ۱۴۴ فوق ندیده‌وال

عرقه شهر محرم الحرام ۱۳۳۰

دوست عزیز ناامی من آقا عند الرحیم دام منجده
 مرقومه شریعه راصل و ار ریارتش مال - و مقصود حاصل گردید - بهت
 بر خدا تعالی را از خدا می‌خواهم - حال بعد از الله که میسر گردید - چون
 بهی از حویشاں دیدی و ملاقات محاسن در منزل تشریف آورده‌اند
 خواهشمندم که در حدود ما را سرور و معتبر خواهید فرمود -
 زیاده زحمت می‌دهد

محاسن ۱۴۴ عند الکرم

(3)

روعه فرزند ده ندر

۱۹ شهر رمضان المبارک ۱۳۲

خدمت دسراحت آلتی حقیقی و مرادی واقعی دلم مراد الهی معروض
 مبارک مبارک که معجزه سلامت و برود چنانچه به پند و اندرز
 بود راجع شد از صحت مهارت و کار عالی خدای مسرور و مشکر گردیدیم امیدوار
 که همیشه روحی تازه و روش معصوم حاصل شده دعا و نیات را از معنی دندر
 حرد شد و مسرور فرماید مسکدمیم که در جلد کتاب سفینه خالهی مشهور
 بکتاب امانی برای پند و همراه حرد نام بیارند که بهترین سرحدات میباشد
 اتم مرتبه مستدام باد جای تکرار نمید

(4)

جواب از ندر ندر

۱۳۳ رمضان المبارک سنه ۱۳۳

نیز چشم مزین مکرر آتا نمید
 کلماتی شما مسرور شدیم بیشتر چیزیکه مرا امیدوار نموده شما معارف خدای
 شما است ان شاء الله که باها را خود نموده همیشه معارف و مقوله کلمات مدونه و
 اسباب دهر و تعلیمی و نقشه کشی از برای شما فراهم آورد و الله شما هر وقت
 بدینجه و متصل نمیشود کوتاهی نخواهد کرد و مانت و را نهایت احترام خواهد
 نمود دوستی را همگی سلام برسانید و السلام
 مودت معصوم

(5)

روعه ندرند از پندر

۳ ندرند
 مرشد شما رسد و از مدبرجات آب = مرشد و از
 حرکات و سکنات و رفتار در معاملات و فرزند بین امانت و ابروی بافت امکان و
 مکرر آمد و بعد از آن هم این هدیه مرشد از آن فرزند معطوب است

(6)

دوسه ۱۰ هون نوشته

عزم می‌شود - چراغ القعای رسیده - از محبت خانعالی کمال امتنان دارم -
 برای ۱۰ در کتاب خانه ما ۱۰ یلی نگار می‌آید - اماه خانعالی ربابه داد - ۱۰ یلی
 شرمیده شدم - از کسالت مزاج خانعالی ۱۰ یلی عزم خوردم - من اینک همراه
 داشتم عیادت نکردم -

(7)

رقعه اسب

قربان شوم - رقیه کریمه عالی رباب شد - از اتمام مزاج مبارک مسرور
 شدم - از باب مزاج نصر الله دیگر معلوم شد آن کاعده ده دنده راده می‌درا
 حان برسیده است نوار عاید داشته و گریه معارش مخصوص نوشته بودم -
 ایدک معصوم فرمایش خانعالی دراب کردم - درباب دارد - مزاجت فرمود
 نوار فرساید - ربابه تصدیع اسب -

(8)

بدکی از رفا نوشته

معدوما مکرما نیکاری و یدشعلی ۱۰۵ از راه مصایقه ندوده - خود
 قان معداند که من رعایت احترام و رعایت مقام شما را بر خود لازم میدانم و از
 هیچ نوع مصایقه و مهریانی مصایقه ندارم - از این هدیه که فرستاده اید بهایب
 امتنان حاصل شد - و چون هدایا و تشریفات مرحوم معزز رقایع نگار برای دوستان
 و متخلصین خود شان منحصر بکارهای گردود و نان قرص آن کام پندیدیم بعد را
 شیرین می‌گردد - بخوانم که ۱۰۵ از رسم مالوف و عادت معهود ایشان تجاوز نمائید -
 لهذا ۱۰۱۱ منحه هائی گردیده که غایب کرده معدوم شدم و السلام میرالاحتمام -

(9)

بدکی از علما نوشته

عزم می‌شود چون هیچ وقت از ذکر ۱۰۵ و یاد خانعالی خارج
 نمی‌گردد روز قتل متذکر شدم که رزم مبارک در امضا و فرمان همایون ۱۰۱۱

تغیر جناب مہاتما آقا میرزا علی اے اللہ تعالیٰ رحمت کشید و تہذیب و ادب
 آمدہ بودند اما چون حرد جناب عالی در شہر تشریف برداشتید و شرط وداع بعمل
 نیامدہ چلی متناً ۱۰ ہونم و حقوق ملامہ ہای جناب عالی ثابت اسب و در ہر
 ناشم فراموش نہواہد شد - تہذیب قرآن جناب عالی درسم اصابت در ہر مجلس
 دود - ناہین اعادہ دادم و ہا اوقات عمدتاً ہر وصول رقیبہات ہا تم -

(13)

تقریب ۱۹ ژوئی ۱۳۲۱

جناب دوسب مکرمہ - رقیبہ! زید - از تہذیبی کہ برشتہ بودید مستحضر
 شدم - از نائب ناہوشی سرکار مہرورد رید عمرہ تہذیبہ دور تدار ہم چیلی ملول
 و متناً ۱۰ ہا در اندک ایساں کرمان کہ آمدہ اند و دریں موقع نقاحت ایساں
 نشود کہ در تدار ہم چیلی شائق ملاقات ایساں ہستم - زیادہ رحمت اسب -

در روز دیگر امکان آمدن مدرسه ندارم - از راه دوستی و محبتی که دارند خواهش میکنم که مهربان فرموده درسهای را که میخواهید از برای نداده صاف و پاک بنویسید و بفرستید تا در هنگام فرصت بخوانم و از همه درسهای خود بفرستد - بمانم - امیدوارم که مسامحه بفرماید و ایام دوستی مستدام -

محبت من به دوستی شما در القاسم

(4)

بچه ها - واسن کتانی از کتاب فروش

سده ۱۳۳۰ ۴ شهر ربیع الاول طهران

جناب آقای میرزا محمد صادق کتاب فروش شیرازی رید معذره عرض میشود مهربان فرموده بنویسید و در حلد کتاب خوش چاپ یکی هدایه انعام و دیگری معنای هدایت نام و عنوان من بفرستید که خیلی صبور و متذکر خواهم شد و نادره قیمت آنها در تهران تمام در حروف ارسال داشتم - خواهش میکنم که مسامحه بفرموده روز روز بفرستید -

زیاده رحم بفرماید

دوست شما میرزا محمد نوشه‌ری

(5)

رقمده انعام

آقا جان - ناراین چه درد کمر است که بنویس عارض شده که کمر مارا شکست و دل مارا حزن کرد - اگرچه عمر قصه آه آنرا تلگراف کرده بود اما نار حیلی بگرام و امیدوارم که تا رسیدن این نوشته نکلی رفع شده و تلگراف را از اعادت صحت حرد حشرقت نمائی - چون در پاره بود و از تو کاعدی بریده بود عید را تمام قلمی برداشته شرحی از تنبلی تو در نوشتن کاعدی بنویسم - معلوم شد که درد کمر مانع بوده و حق داشته - امیر زاده بیر در این نامه بدیده شدیدی در چارشد و شش روز بستری بود - اطلباً جمع شدید و خوب معالجه کردند - دیرتر تشنج قطع شده و انشاء الله در پاره و پاره آنها را بگردستان خواهم فرستاد - امیدوارم علب سیده اب چه طور است - البته حودت شرح احوالت

را بدو پس مزار بود و ملاقات بود و حفظ احکام حرم و تحلیلی اظهار و ماموری
کرده بود آمیزش بر بود و حد مرا با رنانه بدکرد و طول عمر و صحت مزاج مطا
مروارید کاهه نویسی رنانه دانه و پس ازین فرصت انداز

(6)

ساعزاده عباس مضرابی ملک آرا نویسته است

درانه حضور مبارک شمس مرموز مبارکه زیارت و از نهدنی که
باعتصالی مرحمت از دیدید مأموریت قدوسی باطنیاجات فرموده بودند که
سرامزاری حاصل شد و همه وقت التماس مضمومی نسبت به قدوسی دانسته اند
در ابعای زیارت جناب نفیحات لعل حاجی مروزا کلمه اعتقاد التماس
مروارید حضور و ملا مطام متع است خود این بلند نیز با انسان سابق
میدت را دانه و البته ازین تقریرات از ایشان بعمل خواهد آمد مستخدم که
همه وقت این بد و را بصورت ارقام مطامه و رجوع فرما شات سر اموز مرانده
رنانه مرموزی بدکرد (امروز اشرف الزمان مطام مطام

(7)

معتمد السلطان من همیشه و هر ساعت با شما کار دارم و اگر
گاهی خود شما به استناد مسائل شخصی حواسکه باشید راجع به خود و اسرار
هم از آنچه است که با اینکه حال دایم بدو شات کتابچه اختلاف دستور العملها
مشغول باشم و رحمتش بسا بدهم متعین آسودگی شما اسرار را موقوف کرد
و انشا الله تعالی از فردا باند مسفر با فکر بافند زیاده و التماس

(8)

کادریست که از تارخس نویسته است

مدایت شمس مدتی است از تارخس و اشرف مشرف نشد و مر
خود ا مرصه نگاری و مرموز اراده مرموز نگارده ام و تلمیح و اخبار این صلی را
حواسکه باشند در سرب مسئله که شرح و بسط آید زیاده قریب دارد نزدیک
است مدما پس دولت فراموش و دوح پروس جنگ بزرگی راجع و اختلاف و انقلاب

عالمیه در عایشه فرگشتان ظاهر شود - اما تو ما در ستانه دول ثلاثه یعنی روس و انگلیس منابع شد و مقرر است که در لندن معاینه مرکب از مامورین برگ فرانس و پروس و روس و انگلیس و روس مدعیه شده مسئله متعارفه را مقررین احترام طریقین اصلاح نمایند - از اوضاع (اکسپورتس) یکماه است دایره معقوج شده چه عرض کنم که در بیان نمیکند - معترضین این است که از اول خلق آدم تا امروز چنان آسانی فراهم نیامده و چنین ناساطی کرده اند - ای رس که ناب علم در مردم ما مسدود و راه آمد و شد بر آنها دشوار کرده و از تحصیل منابع و کسب و فرایند و اطلاع بر ترقی ملل خارجه معزوم مانده اند - ناری برای امتعه معصومه خود مان حای مناسبتی بطرح و ترر عبارت ایران ساخته و آماده شده است - اسنادها هم از قرار اخباری که رسیده اند پدیم شش روز دیگر خواهد رسید - هرچه باشد خوب است و با اصلاح فضلا وجود ناقص نه از عدم صرف است - معطل لا محاله دو روز یکدفعه تا اکسپورتس و حدا گواه است که عالیا بر ترقی بدائق حداب عالی تأسیس میگردم و تا کمال بر میگردم که این مردم مراقب علوم و صنایع را در حده کمال رسانیده اند (و ما هنوز در حم یک کوچه ایم) - بنده راده برشته بود حداب عالی از رزی کمال مرهتیه که دارید از را برقتی طهران امر فرموده اید - حداب ناصرالملک همین طور فرمایش کرده است و را معتمدین به تدبیر فرستاده اند - بنده مرهتیه ندارد -

(9)

میرزا..... مسدشارالدوله نوشند

حداب حلال بصانا
نوشته اب میرزا مسد حان را دیدم واقعاً یار
مرد قابل و آگاهی ت - درج است که نایبها افسرده و دماغ سوخته باشد -
نا همین بده مشرور دایره را از را وزارت خارجه بعزتید و در میان
لیاقت او وزارت خارجه را نا اهیست مامورین او در ناپدید و ضرورت معاش متدکّر
نماید - و در مسئله طاهر حان بجز اینکه در وقوع مناره میامین میدرالدوله
و حلالیه و رفتن خودش و فرستادن معتمدین و عارفت میدرالدوله ای آنطرف و بجز

آنکه نسبت به میرزا محمد خان بی احترامی کرده از منزهت او جدا گردید و در آن
روزها که او میرزا محمد خان را ملاقات نمود و در صدد دیدن او بود

(10)

مکتوبی ناسی مسعود نوشته

مداح شریف معتمد چندی شد آن یک پسر که سالها در علم
و دینت از خوب چکرها خورده و بهایا برده و بهایا کرمات مندا شده من بیهوده
در آن آخر عمر چندی ای گرفتار آم و بهناد اس خوارانده بکلی خراب و بساط
مجلس نهار بر چیده شد ده دها بنده گرفتار و در آن جمیع کثیری از
ما و سر بهار با اس قصای آسانی در گذشته اند و در همه ایندقت از
مروم این حالت بزرگ و تلک قسمی امله و سر بهار منجم و شریفی است
(که اس نسلور کفره بند) رضا بهضاد الله و و سر بهار معتمد
ار رحمت افراتی اس است که به مقتضای وصیتی که آن ناکم کرده است جنازه
او باید در آستانه معده حضرت رضا سلام الله علیه و روحی له الفدا دفن شد
استدعا نمود که هر وقت جنازه او را وارد کردند مدفن بفرمایند که چای مناسی
را که معلوم و نمیدان باشد برای دهن او معین نمایند و به جهت بکار خاطر شریف
موس منسلیم که موسی مریم زین العابدین خان فرموده حاله بار که مدفن
است چنانچه معذور و ممکن باشد که او را هم در بهایا موسی مریم دهن
نمایند از انقضای مخصوص که نسبت و حقیقی خود دلورده فریغ لغزاف
بود با اس خاطر و روزگار بهایی که دهن روانه بر اس حالت معذور لغزاف
و همه روز معتمد از جامع خدمات عالی و مزایای است

(11)

مداح شریف رسته معنی بر تسلیت جناب عالی و سر بهار
خدمت مایه گذشته شرف و منزلت از برای داشته و اما خاطر شریف را در دهن اس
متعینت شرح و بیان کرد و موجب مرید امتنان شد نکاتی و ابعاد جناب عالی
بهت بی آنست که خاطر شریف را در دهن و شانی شریف و بهت و بهت
دارد حدارند انشاء الله جناب عالی را در دوستی و در ستاداری و فکری

در روزهای سال پانزده و مستدام دارد و مخلص را نیز توفیق کرامت
 فرماید که چنانکه ناید از تلاقی مهتابی سامی درآید - روز پس است چون
 مهتاب تازه ندارم من ایراد حجاب اندمختصر را نگاشته و بیش از این رحمت
 عالی را روا نداده - زلی ار طرف حجاب عالی همه روزی مقصود وصول رفیع تمام -
 زیاده رحمت - - -

NOTES

- Chap. I. *Let* (1) — اعظم — good, agreeable — (pl of اعظم) the great — دام محده — (pl of عین) grandees — may his glory be perpetual — صرب — boldness — eating, passing — *Let* (2) — مشعر بر اطهار — indicative of — friendship — زور جویی — calling into one's presence — my beloved child — *Let* (4) — مبارک — perpetual — good fortune — سامی — exalted, sub — lime (self) — تدعی — petitioner, wisher — connected, joined — امتدای — conferring a favour or obligation. *Let* (5) — تزیید — adorned with. — آلاف — (pl of الف) thousands — قاطنه — (pl of عید) festivals — greeting, salutation — all, every (one's), the whole body — تشکیل — forming, organising — *Let* (6) — ایامه الابد — Sunday night — *Let* (7) — — — incomparable conversation, or society — *Let*. (8) — اعتذر — excusing one's self, apologizing — نلقی — truthful, well-founded — meeting — encountering, access — *Let* (10) — — — love, affection — — — to countenance — *Let* (11) — — — observing, fulfilling an engagement — — — to accomplish one's wishes — *Let* (11) — — — beyond description — — — full,

agreeable , laudable *Let* (7)—دریافت دارد please find
 (it) *Let* (8) کر the manna of the tamarisk tree.
Let (9)—متذکر شدن—to remember, or recollect رقم—a
 writing امضا—signature. ایام الم may the days of thy
 favour be prolonged ! *Let* (10)—اهلاً—by inheritance.
 خلقاً—by temperament, or nature قیمت fixing price
 upon provisions, or commodities of any kind , assizing
 مریود —Mr Wood

Chap. IV. *Let* (1)—مربوط—assiduously attending to. پرستار
 obediently looking after *Let* (2)—مدیر—the manager
 of an institution فرادس—to open, discover , to go through
 ار عهده بر آمدن—to prove successful. *Let* (3)—مهری
 love, affection مسامحه—negligence, coolness *Let* (4)—
 در حوب ها postage stamp قمر پست—post پست
 cover of the letter *Let* (5)—نگران—anxious نه—
 post فوئه شدیدی—a severe peroxysm of fever *Let* (6)—
 ریاست headship. استاء—establishing , preserving , sparing
 فرمایشات—commands , wishes مطاع—obeyed , one who
 is or ought to be obeyed متبع—imitative , being followed
 or acted upon *Let* (7)—استناد—leaning against, or
 depending on راجع شدی—to be at rest from work *Let*
 (8)—احتلال—disorder, tumult. عاویه—precincts الم the
 Austrian power *Let* (9)—حالیها and حیدرآباد—two tribul
 names ترمیه—satisfaction *Let* (10)—در گذشتن—to die
 تذکر—a help to memory *Let* (11)—تالمب—pl of تالم
 grief, torment

SECTION V

Examination Papers

(Cal — 1909)

The most famous of Mahmud's expeditions were the twelfth and the sixteenth. The twelfth expedition in A.D. 1018-19 was against Kanauj and the sacred city of Mathura or Muthra on the Jumna. Mahmud was now determined to penetrate into the heart of Hindustan. His army consisted of 100,000 horse and 20,000 foot; these were gathered from all parts of his dominions including the recent conquests which he had made in Bukhara and Samarkand. He marched from Leshawar along the foot of the mountains, crossing the Lunjab rivers as near to their sources as possible and presented himself before Kanauj. This was a stately city full of incredible wealth and its king, who often held the title of Maharaj Adhiraj kept a splendid court. The Raja threw himself on the generosity of Mahmud, who admitted him to his friendship and after three days left his city uninjured. From thence he advanced to Mathura sacred as the birth place of Krishna, which was given up to the soldiers for twenty days. Its temples struck Mahmud with admiration and kindled in him the desire to cover the barren rocks of Ghazni with similar edifices. Hindu slaves after this were sold in the army of the conqueror at two rupees each.

Sacred — مقدس Heart of Hindustan — ممالك الهند

To penetrate — داخل شد New conquests — دستبرد های تازه

Along — بهرازی Foot (of a mountain) — دامنه

Source (of a river) — منبع

Full of incredible wealth — که المنة دولت از حد اظهار گشت

Threw himself on the generosity of Mahmud —

سر بر خط فرمای معبود لیاقه طالب مر اس گشت —

Uninjured — بآب هیچ صرزی نرسانیده

To be given up to — زیر کلبه شد

To kindle (= give rise to) — برآورد کرد

Barren rocks — سنگ های ویرانه

(Cal.—1910).

The Czar often went out disguised in order to satisfy his own mind as to the condition of his subjects. One day in a solitary walk near Moscow, he entered a small village, and pretending to be overcome by fatigue, implored relief from several of the inhabitants. His dress was ragged, his appearance mean, but what ought to have excited the compassion of the villagers, and ensured a kind reception, produced a refusal. Full of indignation at such inhuman treatment he was just going to leave the place, when he noticed another dwelling to which he had not yet applied for assistance. It was the poorest cottage in the village. The emperor hastened to this and knocked at the door. A peasant opened it and asked him what he wanted. "I am almost dying of fatigue and hunger," answered the Czar, "can you give me a night's lodging?" "Alas!" said the peasant, "you will have but poor fare, you have come at an unlucky time—for my wife is ill, but come in, you will at least be sheltered from cold, and you shall be welcome to what we have."

Czar—امپراطور روس

Went out disguised—عادی تبدیل کردی — اختیار کرده بود

Subjects—رعایا Moscow—مسکو

To pretend—تظاهر نمودن

To be overcome by fatigue—از رنج و کلافه شدن

To implore relief—دستگیری خواستن

Ragged—دریده Mean—پوچ - حرار

What—The condition which

Compassion—ترحم - مروت - شفق

To excite—متحرک کاری نمودن

To ensure kind reception (=treatment)—دری، اراک، یی

Refusal—انکار Inhuman—بی مهرانه

To notice—نگاه، بی اعتنا (نه) To knock—کوبیدن

I am almost dying—حالی نلب آمده ام

To give a lodging—مدرل دادن Poor fare—مهرمن طعام عزیزانه

Unlucky time—*سه روزی رحمت لایمروا*

You shall be welcome to what we have—

آنچه حاضراست تو در عیاضه بداری

(Cal—1911)

Okous Agha said his uncle to him, whilst everyone seemed to listen with great respect to what he would say. Okous Agha, you are my brother's son; you are my child—you are the head of our tribe and our best support and protection. If I were to advise you to give up the mare to the *pasha*, you would think me unworthy of being a Kurd and a *Vezir* and even were he now to get possession of her we should not be spared; for such is the experience I have of Turkish Governors that when once they have a pretext in hand for oppression they never fail to make use of it. Therefore I am of your opinion—we cannot remain here. Old as I am and accustomed as I have been from my earliest infancy to graze our flocks and herds upon these mountains—to see the sun rise over yonder hill and sit in that distant plain—much as I love these spots upon which our ancestors have been bred and born yet it shall not be said that I have been the cause of the ruin of our tribe. I am therefore for immediate departure—delay now would be dangerous.

Okous Agha—*تو کز آقا*

Head—*رئیس*

Support and protection—*تکیه و پناه حامی و محافظ*

You would think me unworthy &c.—

من لنگ تبهله گرد و بزنی می بداری

We should not be spared—*ما را هرگز لغزاهد بخشد*

Such is the experience I have of Turkish Governors—

مر باب بیگلر بیگلر درک تجربه ام چنین است

To have a pretext in hand—*بهانه دست کسی انگشت*

They never fail to make use of it—

هرگز آنرا از دست شل و رنگ نمی دهند

I am of your opinion—*من با تو متفق ام*

From my earliest infancy—*از اعمار ماضیه*

Flock—*گله* Herd—*رَمه*

To be accustomed—*مأدوس شدن*

To be bred and born—*پیدا شدن و پرورش یافتن*

I am for immediate departure

میں در آنم کہ بروی (می العور) کوچ کردیم —

(Cal. 1912)

On July 20th the day after we came home from our tour among the hills, the cannon of the city announced at an early hour that His Highness Farman Farma was about to make his official entry into Kirman. We were much pleased at his arrival, as he and my brother were friends of about 20 years' standing, and he was considered to be the most civilized and enlightened of Persian princes. His home and property were at Tabriz where he had left his family and his wife who was the daughter of the Vali Ahd, the heir apparent to the throne, while he himself was cousin to the Shah. The prince was a short, slight man about thirty five and wore spectacles, being very near sighted. He could speak French fluently, the acquisition of that language being one of the chief accomplishments of the Military College at Teheran where he had been educated, and I found him most chatty and agreeable. Of all European languages French is undoubtedly the most in vogue among the educated Persians. Its study was first encouraged by Fateh Ali Shah, who on the great occasion of his receiving a letter from the first Napoléon was mortified to find that he had not a subject in the whole of his kingdom capable of translating the Emperor's message. To prevent the recurrence of a like catastrophe he sent a band of chosen youths to be educated in France, and French has ever since been spoken by a cultivated minority, the Shah himself being able to talk with tolerable proficiency.

After we came home (= after our return)—*بعد از مراجعت ما*

Tour among the hills—*سیر کوہستان*

(The sound of) the cannon—*آواز توپ*

Was about to make his official entry into Kirman—

عنقریب بمأموریت خود نادرده و ماموریت تمام داخل کرمان شروع —

He and my brother were friends of about ٤٠ —

رب دوست سال احد که تا برادر من دوستی داشت می دارد —

Civilized — متمدن I enlightened — صاحب کمال

Home — مسکن Property — ملک (u in the pl of املاک)

Family — عیال Cousin — ممرورده

Short — کوتاه شد Shiht — کاری

Of about thirty-five — که مرتب و سی و پنج مرتبه —

Spectacles — عینک Near sighted — برون بین

French — فرانسوی Fluently — مسلط

Chief — بهرین Accomplishment — کمال

Military College — مدرسه نظامیه Charity — بخشش

Agreeable — خوش طبع Is the most in rogue — ستار روح دارد

Educated — مرتب پخته To be mortified — آزرده شدم

The Emperor's message — پندام امپراطور

To prevent the recurrence of a like catastrophe —

تا حسن مسکلی باز تریس نماند —

A band of chosen youths — گروهی از جوانان برگزیده

A cultivated minority — معدودی از متمدن نالکات

With tolerable proficiency — با قدری مهارت

(Cal — 1913)

We sent spies from time to time, continued the old man to bring intelligence of what was doing and took up our abode among the rocks and cliffs of the mountains. About noon the next day the party appeared and when they discovered that we had fled their rage and disappointment were great. The servants of the prince went from house to house and drove in the doors with violence. The only object which at all restrained them was one of the old women who, having acquired sufficient strength to rise from her bed attacked them with such reproaches, that none was bold enough to face her. The prince sent for

provisions from a neighbouring town, and took up his abode in my house. Wherever they found corn, they seized upon it they burnt our implements of husbandry for fire-wood, and, when they were expended, had recourse to doors and windows, and even to the beams and rafters of our houses. Their horses were picketed in the new wheat, and they even cut down a great extent of it to carry away. In short, we are entirely ruined, we have neither money, clothes, cattle, houses nor provisions, and except in God and you,' addressing himself to Sher Ali and me, 'we have no other refuge'

From time to time—گاه به گاه To send spy—حاسوس گماشتی .

To (= that they may) bring intelligence تا بما خبر آرد

Of what was doing . ار آنچه که می گذشت .

Rocks and cliffs—کوه و دره ها

To take up abode—دشمنی - مقیم شدن

About noon—قریب بوقتِ ظهر

Their rage and disappointment were great—

عصبانیت و حیرانگی پایان نداشت —

Drove in the doors with violence—

درهای خانه درزور و کوهت داخل شدند

The only object which at all &c —

چیزی که قدری مانع ایشان گشت یکی از رنای پیرو بود

To attack with reproaches—دشنام دادن

That no one was bold enough to face her—

که هیچ کس تاب مقابل شدنش نداشت—

Sent for provisions—امر فرمود تا آذوقه و علوفه آرند

Neighbouring town—قسمتِ متجاور .

Implements of husbandry—آلات و ادوات کشت و زرع

For fire-wood—بجای هیول و آتش

Beams and rafters . تیرهای خانه

Their horses were picketed in the new wheat—

اسبان را پر کست زار به دِل بستند —

Cut down to carry away— دَن و بر دَنَد

In short we are entirely ruined—

حاصل ما را بفای صفا نشالند —

We have neither money clothes, cattle &c.—

اگر بی پول و بی لباس بی گاو و بز اند —
نه خانه و نه ماله بهر شما و خدا بفای نلایم

(Cal — 1914.)

A caravan, consisting of fifty-six camels laden with rice and dried fruits and woollen goods, proceeding through one of the passes leading into India from Kabul was suddenly set upon by a band of marauders, who were lying in wait for it where the pass was narrowest. The men accompanying the caravan about forty in number made a determined resistance, and shot several of their assailants but having been taken by surprise they were eventually overpowered after losing ten of their number. The rest helplessly submitted to the plunder of their goods and fled with their lives. The robbers drove away forty-three camels with their loads, the remainder having been either disabled during the assault or had cast their loads and escaped unpursued into the hills. After the robbers had disappeared with their spoils, the men whom they had plundered tracked them to a village about four miles from the pass, and when they had failed to seize them, they came into our territory to apply for help to recover their property.

Consisting of— ۱۱۱ شده از

Laden with rice and dried fruits and woollen goods—

که بار هفت از برنج و خشکبار و مالمش برد —

Proceeding = was proceeding Pass— گزیندن

Leading into India from Kabul— که از کابل به هندوستان می رود

Suddenly (= when suddenly)— که ناگاه

A band of marauders— طایفه بدمعاشان (فارنگویان)

To set upon—در سرزدن (use Act Voice Past Tense with
'a band of marauders' as subject).

To lie in wait—در کمینگاه داشتن

To make a determined resistance—

کمر بسته در مقابله ی پاداری نمودن —

Assailant—در آمله در To shoot a person—دشمنی کردن

To be taken by surprise—عادل گیر شدن - به در یورش خوردن

Eventually—عاقبت - بالاخره Helplessly—ارزی لاچاره

To flee with one's life—دشمنی با سلامتی

To be disabled—بی کاره شدن

Unpursued (= and no one pursued them)—و کسی تعقدشان نکرد

To track—در اثر رفتن - پی ردن

To fail to seize—از گرفتاری قاصر شدن (بر بیامدن)

Territory—کشور - بلاد

(Cal.—1915)

A

Kirman is a kingdom on the eastern confines of Persia, which was, formerly governed by its own monarchs, in hereditary succession, but since the Tartars have brought it under their dominion they appoint governors to it at their pleasure. In the mountains of this country are found the precious stones that we call turquoises. They manufacture here in great perfection all the articles necessary for warlike equipment. Upon leaving Kirman, you travel for eight days along a plain, by a pleasant road, and rendered still more delightful by the abundance of partridges and other games. You also frequently meet towns and castles, as well as scattered habitations.

To be governed by—در حکومتی بودن

In hereditary succession—در ترقیب وراثت

To appoint—مأمور نمودن - مقرر کردن

At their pleasure—بطور دلخواه خود

All the articles necessary for warlike equipment—

همه آلات و برای حرب را —

In great perfection— با کمال مهارت و خوبی

To manufacture— درست کردن A pleasant road— راه تمکلی

Partridge— کبک Game— شکار

B.

Changis Khan began his reign with so much justice and moderation that he was beloved and revered more as a deity than as a sovereign. The fame of his great and good qualities spreading over the countries of Jorja and Borgu, all the Tartars, however dispersed, placed themselves under his command. Finding himself thus at the head of so many brave men, he became ambitious of emerging from the deserts and wildernesses by which he was surrounded and gave them orders to equip themselves with bows and such other weapons as they were expert at using. He then proceeded to render himself master of cities and provinces; and such was the effect produced by his character for justice and other virtues that wherever he went he found the people disposed to submit to him.

Moderation— اعتدال میانه روی

That he was beloved and revered &c.—

که باز از میل و تعظیم سلطانی گشتند
معیت و احترام ابروی را مری دهانند

Great and good qualities— عمائل گزر و خصائل پاکیزه

Dispersed— پراکنده متفرق

To become ambitious of— مرد دل حصره را جا دانی

Deserts and wildernesses— باده و بیابان ها

To equip oneself— برای خود کار سازی کردن

As they were expert at using—

که در آن ال آنها خیلی مهارت و سلعه دهانند —

To render oneself master of— در تصرف و تسلط خود آوردن

Character— شریک ملک نامی Disposed— مایل

(Pat — 1921)

Towards the end of September Syed Ahmed visited his home at Delhi, just after the taking of the city. On reaching his house he heard that his mother had taken refuge in one of her *syce's* houses, and he followed her there. On his calling out to her she opened the door, crying out, 'Why have you come here? We are being killed. You will be killed also.' He told her not to be afraid, as he had a special pass. He then found out that for five days she had been living on the horses' grain, and was very weak. For three days she had had no water. He hurried off to the fort, and brought a jug of water.

Taking of the city — فتح شهر To take refuge — پناه گزفتی

Special pass — تذکرہ مخصوص To live on — بسر بردن

To hurry off — دریدن

(Pat 1922)

One day as I was walking up and down my verandah I thought I perceived a white man floating down the Ganges, a very unusual sight, for no European thought of venturing into the river on account of the danger from crocodiles. When the object came opposite my bungalow all doubt was removed, for it certainly was a European, his face just above the water. He seemed to be swimming gently, without any effort to gain the shore. Soon after he had passed, my surprise was converted into horror on observing an alligator following him. He seemed to have his eyes fixed upon the man, but abstained from seizing him for the present, the distance between them remaining the same. Before I could take any steps to save the man both were out of sight.

To walk up and down — مشی کردن در

Verandah — علام گردش - درآمده

I thought I perceived — چنان به نظرم افتاد که

A whiteman — مرد فرنگی

Is floating down the Ganges —

شماروی برده پائین آب رود گنگ می رود —

It was a very unusual &c — این رود منظر عریضی

To think of venturing into the river

در رود خانه حراب شماروی کردن داشتن —

Crocodile alligator—لنگ Bungalow—منزل

His face &c.—چهره اش هر سطح آب پس لمزار برد

My surprise &c. horror—حیرت و هول و ترس کردند

On observing—as I observed that.

To abstain from seizing him—ارگرمس اجتناب نمود

To take step—قدم برداشتن

To be out of sight—از نظر غایب شد

(Pat.—1926)

(A)

They allege that a certain fox came to a wood in which was a drum suspended on a tree and whenever the wind blew on the branches of this tree it stirred them so that they beat the drum and there became audible in it a loud and sonorous sound. So the fox directed his steps towards it, because of what he heard of the loudness of its sound. And when he came to it he found it bulky and made sure within himself of an abundance of fat and meat. Wherefore he struggled with it until he had split it asunder; but when he perceived it to be hollow containing naught within it, he said "I know not whether perchance the feeblest of things be not the loudest in outcry and the greatest in bulk."

To stir—حرکت دادن

There became audible &c.—از آن صدای بلند و رنجه خارج می گرد

Bulky—کلفت ضخیم

To make sure of within himself—به صقله خود یقین برداشتن

That it had an abundance &c.—

که اندر دلش از گوشت و شحم مالا مال است —

To struggle with it—به آن در انداختن

To split asunder—ترکشد Hollow—تهی

Containing naught &c.—و خفته در میان نداشت

I know not &c.— { حیرانم که شام که هر چه صداه از آن گریه
و چه فراخترین دارد در مرتبه کمترین باشد

(B)

Hullaj was an Arabised Persian, born in Persia, but educated in Irak, where he enjoyed the privilege of being instructed by Junaid. The story of his life as handed down by Shiah and Sunni writers has been much exaggerated. It is clear, however, that he had a great number of disciples who revered him as their spiritual guide and ascribed to him almost supernatural powers.

(Pat—1927)

(A)

One day a mother said to her son, who had returned from his school late, 'It is six o'clock and your school closes at four, where have you been all this time?' 'O mother!' said the boy, 'when we play we forget everything else, and do not think of coming home early. Is my tea ready? Give me something to eat and drink, for I am very hungry.' The boy's mother was deceived. Her son's answer led her to think that he had been playing with his companions. But such was not the case. He had been detained by his teacher, because he had not learnt his lessons.

(B)

Two goats that were brought up in the same glen, left it, and by chance met on a bridge, which was a mere plank, and would not hold them both side by side. One of the fair ones set her foot on it, and her friend was not slow to do the same. They came up step by step, till they met half-way, and as they could not pass, and were both too proud to give in, each did her best to push by with a skip and jump, till at last the plank broke and they both fell in and were borne off by the stream.

(C)

Fortunately, however, the mass of the people remained loyal. The Mutiny indeed, was a mere military mutiny, though turned to political account here and there by certain disaffected chiefs, like Nana Saheb and others. Even all the native soldiers did not join in the revolt. The Bombay and the Madras Sepoys remained, on the whole, true to the British Raj. The Punjab was kept loyal by the able measure of its Chief Commissioner, Sir John Lawrence, and the Sikh chiefs stood nobly by the Paramount Power. None of the great chiefs joined the mutineers, while the common people, even in the affected districts, did not show any sympathy for the rebel Sepoys.

joined, 'I am the monarch of this place' The man was terrified, and asked, 'Do you know who I am' The king said he did not He rejoined, 'I am the son of such a merchant, three days in every month I lose my senses, and this is one of those days' The king laughed, and ended the conversation

(B)

Now Sam, the chief of all the warriors of Shāh Minuchahar, was a childless man, and this grieved him very deeply Years passed away and at length a son was born to him, beautiful of face and limb, but strange to say, with hair perfectly white like that of an old man Then Sam listened to the foolish talk of those around him who said that this betokened some great calamity to his house, and that it would be well to get rid of the child He even allowed himself to be persuaded that the babe was a demon child, and at length determined to take the boy up the steep sides of Mount Elburz, there to leave him to be devoured by wild beasts Now on the top of Mount Elburz, whose head touched the stars of heaven, dwelt a marvellous bird called the Simurgh, in a beautiful nest made of ebony and sandal wood twined with branches of aloë Flying about in search of food wherewith to feed his little ones, the great bird came upon the white headed baby, as he lay naked among the rocks, gnawing his fingers for hunger, and bore him off in his talons to his nest

(Dac—1924)

A man went for the purpose of seeing a certain person, to his house, at the time of mid-day That person, from his own house, saw the man coming, and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one" In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out" The man said, "A great fool he is to have gone out of his house in the midst of such heat" The master of the house having put his head out of the window, said, "You are a very great fool to wander about at this time for I have been all day in my own house"

(Dac—1925)

A man, who lived in a king's court, was stung by a scorpion while he was in the very act of speaking to the king about certain affairs of the State The sting gave him great pain But he showed no sign of pain that he felt, nor did he stop to kill the scorpion, until he had left the king's presence When the king heard of this he was very much surprised, and having called the man to his presence, inquired why he had suffered so much pain in

silence. The man replied I did not wish to disturb Your Majesty with the pain that I felt. The king was so pleased with this reply and with the firmness which the man had shown that he raised him to a higher rank.

(Dac.—1926)

A little boy named Ram Charan used to go to school everyday. He was eight years old and the only son of his parents who loved him very much. One day his teacher sent word to his father that he had behaved badly in school. The next morning after he had eaten his breakfast and as he was just going to school, his father called out to him, Ram, wait a minute I have something to say to you. When his mother heard this she came and sat on a stool to listen to what was said. Your teacher tells me said his father that you behaved badly yesterday I am very sorry to hear this. What did you do?

(Dao—1927)

God made me. He gave me all the good things that I have. He gives me the air that I breathe the food that I eat the clothes I wear the home I dwell in, and the friends that are dear to me. He gave me ears to hear eyes to see a nose to smell a mouth to taste and to speak hands to feel and to work and legs and feet to walk; above all He has given me a mind to think and to know right from wrong.

(Bom—1925)

Mohammadans dare not touch the Quran without being first washed and purified; and they read it with the greatest care and respect never holding it below their girdles. They swear by it, consult it on all occasions, carry it with them to war write sentences of it on their banners suspend it from the neck as a charm and always place it on a place of honour in their houses. The Quran made Arabic a literary language, it has influenced the belief and conduct of countless millions of men, and it is at this day revered and obeyed by an increasing number of persons.

(All—1904)

Alptegin had a slave named Sabuktegin whom he had purchased from a merchant who brought him from Turkistan and whom by degrees he had raised to so much power and trust that at his death he was the effective head of his Government and in the end became his successor. Most authorities assert that Alptegin gave Sabuktegin his daughter in marriage, and himself ap-

pointed him his heir, and others confirm the immediate succession, though not the previous marriage. But Ferishta's account is, that Alptegin, dying in A. D. 975, A. H. 365, left a son named Is-hak, whom Sabuktegin accompanied to Bokhara. Is-hak was then appointed by Mansur Samani to be Governor of Ghazni, and Sabuktegin his deputy. Is-hak died in A. D. 977, A. H. 367, when Sabuktegin was acknowledged as his successor, and married Alptegin's daughter.

(All —1905)

(A)

As soon as Yosuf Shah had taken possession of the throne he established rules for the strict administration of justice throughout his dominion, and having summoned the judges and municipal officers to attend him, he informed them that the laws were to be administered with impartiality to the poor and to the rich, to the weak and to the powerful, and if he discovered any of them swayed in their decisions either by interest or affection, he would punish them most severely. He then ordered them to send him a weekly report of their proceedings, and being himself very learned and well informed in the law, he frequently decided on points which had perplexed the most experienced Qazies and Mufties.

(B)

Mahmud's taste for architecture, whether engendered, or only developed, by what he witnessed at Muthra and Canouj, displayed itself in full perfection after his return from that expedition. He then founded the mosque called "The Celestial Bride," which, in that age, was the wonder of the East. It was built of marble and granite, of such beauty as to strike every beholder with astonishment, and was furnished with rich carpets and candelabras, and other ornaments of silver and gold. It is probable, from the superiority long possessed by Indian architects, that the novelty and elegance of the design had even a greater effect than the materials in commanding so much admiration.

(All —1906)

Turandukht, the daughter of Khusro Perwiz. She was elevated on the throne of Persia some time after the death of her brother Shiroya 631 A. D. We are told by Persian historians that this Queen restored the sacred cross, which had been borne away from Jerusalem by Khusro Perwiz, and by that act acquired great power with the Roman emperor. But this is evidently erroneous for there is no doubt that the emperor Heraclius, when he returned from Persia, carried that precious relic to Constantinople, which

was deemed a more splendid trophy of victory than all his spoils and conquests. Turandukht ruled Persia only one year and four months. She was succeeded by her cousin and lover Shah Shahrarda. He had reigned only one month when he was dethroned and Arzindukht, another daughter of Khosro Parviz, was raised to the throne 632 A.D. This princess who was a kind and gentle by her sense and beauty resolved to take the whole management of the affairs of the kingdom into her hands. She would not even appoint a vizier. But the fatal passion of a Persian noble defeated all her designs. Farrukh Hurmuz, the Governor of Khurasan, fell violently in love with her or perhaps with her dominions. He proceeded to court and made his love known to her royal mistress; she refused his hand and he was soon after murdered through her instigation. As soon as his melancholy fate was known to his son Ruzam, he collected a large army and marched from Khurasan to Madain. The queen was unable to oppose him; and the young chief avenged his father by putting her to a cruel death. After her demise Farrukhzad the son of Khosro Parviz by a female singer of Isfahan was raised to the throne, but before he had reigned a month his days were terminated by poison. Such were the events which immediately preceded the reign of Yazdijard III and the fall of the Persian monarchy.

(All—1907)

(A)

The character of Aurangzeb is one of the strangest in history and most difficult to read. That he was a sincerely religious man there can be no doubt; blameless in his private life and doing his public duties according to his lights conscientiously and unremittently. He was too a man of culture and refinement and strange as it may appear rather prone to mildness than severity. Indeed, much of the misgovernment of his reign is attributable to the great leniency with which he treated corrupt officials. His personal courage is undeniable and his whole life bears witness to his coolness and readiness of resources in times of danger. Such a man should have made a successful ruler of a great empire but against these high and kingly qualities must be set off a suspiciousness, perversity and narrowness almost unparalleled in history. He never really trusted any man, and no man was ever thoroughly trusted by any man. It was this particular trait in his character more perhaps than his obstinacy and bigotry which alienated his subjects from him, and he was in consequence of it always badly served.

(B)

Baber was a descendant of Timur and on the strength of this he laid claim to the throne of Delhi; but the immediate cause of

his coming was an invitation from Daulat Khan, the governor of the Punjab, to assist in dethroning the tyrant Ibrahim Lodi. He had long cherished the desire of conquering Hindustan, and he rightly judged the present to be the most propitious moment. He lost no time therefore in marching upon Lahore, but before he reached the city, the treacherous governor was driven out by the troops of Ibrahim Lodi. Baber quickly disposed of the enemy and chased them out with great slaughter. The bazaar was burnt and the city plundered, and then he moved on again. But he had not gone far before he met with a serious and unexpected check, for Daulat Khan, who had repented of his treachery, went into rebellion against him and took the field with forty thousand men. He was forced, therefore, to turn back and confront the danger threatening him in the rear. The insurrection proved less formidable than it looked, for at the approach of the Mughals, Daulat Khan's army vanished. Having restored order and secured the country behind him, Baber resumed his march on Delhi.

(All—1908)

(A)

The Czar Ivan, who reigned over Russia about the middle of the sixteenth century, often went out disguised, in order to satisfy his own mind as to the condition of his subjects. One day, in a solitary walk near Moscow, he entered a small village, and, pretending to be overcome by fatigue, implored relief from several of the inhabitants. His dress was ragged, his appearance mean, but what ought to have excited the compassion of the villagers, and ensured a kind reception, produced a refusal. Full of indignation at such inhuman treatment, he was just going to leave the place, when he noticed another dwelling to which he had not yet applied for assistance. It was the poorest cottage in the village. The Emperor hastened to this, and knocked at the door. A peasant opened it, and asked him what he wanted. "I am almost dying with fatigue and hunger," answered the Czar, "can you give me a night's lodging?" "Alas!" said the peasant, "you will have but poor fare, you have come at an unlucky time—for my wife is ill, but come in, you will at least be sheltered from the cold, and what we have you shall be welcomed to."

(B)

Of the provinces which had been subject to the house of Amerlane, the wealthiest was Bengal. No part of India possessed such natural advantages, both for agriculture and for commerce. The Ganges, rushing through a hundred channels to the sea, has formed a vast plain of rich mould which, even under the tropical sky, rivals the verdure of an English April. The rice fields yield an increase such as is elsewhere unknown. Spices,

sugar, vegetable oils, are produced with marvellous exuberance. The rivers afford an inexhaustible supply of fish. The desolate islands along the sea coast overgrown by noxious vegetation and swarming with deer and tigers, supply the cultivated districts with abundance of salt.

(All—1910)

(A)

- (a) Should any plunderer be robbing people on the high road, he ought to be seized.
 (b) In ten days' time it will have been fifteen years since the lady came to India.
 (c) We cannot submit to be treated with such contempt.
 (d) He determined that he would certainly make a note of it.

(B)

Mahmud was the greatest prince of his time. He had all the elements of greatness, exemplary prudence, boundless activity and great courage. His success in war has given him the highest military reputation, while the perfect order which prevailed throughout his vast dominions notwithstanding his frequent absence in the field proves that he likewise possessed the greatest talent for civil affairs. His court was the most magnificent in Asia; his taste in architecture was more particularly developed after his return from Cunnauj and Muttra when he determined to make his own capital worthy of his empire. He erected a mosque of granite and marble which filled every beholder with astonishment, and became the wonder of Central Asia. He founded a university at Ghazni, and furnished it with a large collection of valuable manuscripts and a museum of natural curiosities. He set aside a tithe of rapine a year for pensions to learned men, and his munificence brought together a larger assembly of literary genius than was to be found in any other Asiatic court.

(All—1911)

(A)

Of the various powers and faculties we possess there are some which nature seems both to have planted and reared, so as to have left nothing to human industry. Such are the powers which we have in common with the brutes and which are necessary to the preservation of the individual or the continuance of the kind. There are other powers of which nature has only planted the seeds in our minds, but has left the rearing of them to human culture. It is by the proper culture of these that we are capable of all those improvements in intellects, in taste and in morals which exalt and dignify human nature; while on the other

hand, the neglect or perversion of them makes it degeneracy and corruption

(B)

If we consider the world in its subserviency to man, one would think it was made for our use, but if we consider it in its natural beauty and harmony, one would be apt to conclude it was made for our pleasure. The sun, which is as the great soul of the universe, and produces all the necessities of life, has a particular influence in cheering the mind of man, and making the heart glad. Those several living creatures which are made for our service or sustenance, at the same time either fill the woods with their music, furnish us with game, or raise pleasing ideas in us by the delightfulness of their appearance. Fountains, lakes, and rivers, are as refreshing to the imagination as to the soil through which they pass.

(All.—1912)

(A)

Aurangzeb's last military operation was a retreat to Ahmednagar, the nature of which may be conceived from his exhausted cattle and dispirited troops. All hurried on in disorder and dejection, deafened with the incessant firing kept up by the marksmen, alarmed by the shouts and charges of the lancers, and every moment expecting a general attack to complete their dispersion and destruction. Such, indeed, was the state of a portion of the army, and it is a subject of pious exultation to the Musalman historians, that the emperor himself escaped falling into the hands of the enemies whom he had once so much despised. Ahmednagar, from whence, twenty years before, he had marched in so much power and splendour, elated with conquest, received the remains of his ruined greatness, and was soon to witness the close of his earthly career.

(B)

* John Howard, an English gentleman of fortune, is famous for the exertions he made to lessen human suffering. Being a man in easy circumstances, he might have spent his time, as most men have done under like conditions, in idleness and self-indulgence. But he preferred a life of self-sacrifice for the good of others, which has won for him the name of Philanthropist,—a name which stands or ought to stand higher in the annals of history than that of the greatest conquerors. His career of beneficence is a remarkable illustration of the Power of Sympathy. On a voyage to Lisbon, when he was quite a young man, he was taken by the French, and thrown into a wretched dungeon at Brest.

(AIL—1913)

Persian the French of the East has long been recognized as one of the most euphonious expressive and important of Oriental languages. Unfortunately however to most Englishmen who have spent any time in India Persian is known only in its antique form and pronunciation, which are still in large measure retained on the Afghan frontier and in other parts of India. This prevents the student from being intelligible to the natives of Persia should he for any reason find it desirable to visit that country. The writer's own experience enables him to speak with some little authority on this subject. Having studied and learnt to speak Persian in the Punjab he found on endeavouring to enter into conversation with Shirazis in Bombay that he was almost if not quite unintelligible to them since many of the words, phrases and idioms he had learnt from the pages of Sadi and other classical Persian authors have become obsolete and have been superseded by others in the modern language as spoken in Persia itself. It was as if a foreigner having discovered some corner of the world in which English was still spoken by the learned just as it occurs in the Elizabethan writers and with the pronunciation of that distant day had learnt the language from them and then tried to converse with the English people of to-day. His conversation would seem at once stilted and vulgar and it would amuse every one with whom he came in contact.

(AIL—1914)

The body considered as the soul's instrument. The soul in respect of the body may be compared to an excellent workman who cannot labour in his occupation without some necessary instruments, and those well wrought and prepared to his hand. The most skilful musician cannot raise any harmony from an instrument of music out of tune. We are therefore to be very careful of these external parts since the spirit which moves in them can naturally produce no action of worth if this instrumental frame be out of order. Hence it is that those men who abuse their bodies by the violence of intemperate sins are sometimes overtaken either with a sleepy dullness or a wild distraction. Their souls are not able to produce any worthy act after a defect contracted upon their organs or else are unwilling to be restrained and confined to a bad lodging or a loathsome dungeon.

(AIL—1924)

(A)

Whilst his disciples were seeking safety in other lands from the persecutions of their enemies, he himself stood bravely at his post,

and amidst every insult and outrage pursued his mission. Again they came to him with promises of honour and riches, to seduce him from his duty, the reply was, as before, full of life, full of faith. 'I am neither desirous of riches nor ambitious of dignity nor of dominion, I care for my duty only. If you accept the message I bring you, the King will favour you; if you reject I shall be patient and the King will judge everything rightly.' They mocked him and persecuted him, but his simple trust and sublime faith rose superior to all their materialistic scepticism.

(B)

They relate that a fox entered a thicket. There he saw a drum cast down by the side of a tree, and whenever the wind stirred, the branches of the tree struck the drum and a terrific noise assailed the fox's ears. When the fox saw the bulkiness of the drum and heard the majesty of its voice he greedily imagined that its flesh and skin would prove worthy of its voice. He strove until he had rent it asunder. In fact he found nothing more than skin. Remorsefully he said, "I did not realize that wherever there is the great bulk and the more terrible noise, there is the less profit."

(All—1925)

(A)

The Egyptians are said to have been the first to recognise the doctrine of a future life and the principles of human conduct. They believed in future recompense and punishment. Man descended into the tomb only to rise again. The soul of man was considered immortal like the sun and accomplishing the same pilgrimages. All bodies descended into the lower world, but they were not all assured of resurrection. Annihilation was the lot of the sinners; the righteous entered into perfect happiness.

(B)

It is related of a certain tormentor of men that he struck a certain pious man on the head with a stone. The Dervish dared not avenge himself at the time, but kept the stone by him till the King imprisoned him in a dungeon. Thereupon the Dervish came and smote him on the head with the stone. 'Who art thou,' cried the other, 'and why dost thou strike me with this stone?' 'I am that same man,' replied the Dervish, 'on whose head thou didst, on such-and-such a date, strike this same stone.' 'Where wert thou all this time?' inquired the other. 'I was afraid of thy position,' answered the Dervish, 'but now seeing thee in this plight, I seized my opportunity.'

(Cal — 1921)

(A)

Raniya was the daughter of Alamash one of the Moghul kings of Delhi who lived in the thirteenth century. She is the only woman besides our Queen Victoria who has ruled Delhi. Alamash had sons also but when he was dying he said: "You will find no one better fitted to rule the kingdom than my daughter Raniya." And after his nobles had suffered for some time the cruelty and injustice of Raniya's half brother they began to see that the king was right. And Raniya herself helped them.

(B)

Once at Carthage there was a slave name Androcles. He was badly treated by his master and he resolved to run away from him. He therefore secretly left his master's house and hid himself in a forest some miles distant from the city. He wandered about for sometimes and at last came to a large cave but being very hungry and fatigued he lay down in it and soon fell asleep. He was awakened by the roar of a wild beast and was frightened. He ran to the mouth of the cave but was met by a great lion. It was impossible for him to escape. The slave thought that he would be very soon torn to pieces but to his great surprise the lion came gently towards him without showing any signs of enmity or rage.

(Cal — 1922)

(A)

A certain person used every day to buy six loaves of bread. One day one of his friends asked him, saying "What dost thou do with the six loaves every day?" That person replied to him thus "I keep a loaf of bread for myself and I throw away a loaf and I give back two loaves and the other two I lend." His friend said, "I don't understand at all what thou hast said; explain more clearly." That person said in reply "The loaf which I keep for myself I eat; and that which I throw away I give to my mother-in-law; and those two loaves which I give back I give to my father and mother in exchange for those which they gave me in my childhood and those two loaves which I lend I give to my two sons in order that they may give me a return in my old age."

[See page 17 Anglo Persian Translation Series, No 2 for Matriculation Students.]

(B)

The first person who helped Ardashir was his father Babak. Having slain the governor who had been appointed by Artabanus,

he made himself master of Fars. But Babak, having shown a preference for Sapor his eldest son, gave him the title of governor of Fars, and after a short time died. Ardashir after his father's death, led an army against his brother, and Sapor's people, having seized him, delivered him up to Ardashir, and in Fars he obtained absolute sway. It is not known what he did with Sapor, but he executed the persons who had dealt treacherously with him.

(Cal.—1923)

(A)

Then Zal fell in love with the maiden before ever he had seen her, and sat and pondered how he might make her his wife. The hospitable Mihráb prayed him to become his guest, but Zal refused saying that the Shah and Sam, his father, would never forgive him, if he should draw breath beneath the roof of Zohak. So Mihrab went sorrowfully away, and, entering the apartment of his wife, he began to describe the beauty and courage of the young man, and to praise him as though he were his own son. Now it so happened, that Rudabih was sitting with her mother at that time, and when she heard this description of Zal, she fell in love with him in her turn, and could neither eat, nor sleep for thinking of him.

(B)

Victoria was one of the greatest of the monarchs who have reigned over our country. After a long and glorious reign she died in January 1901, and her place was at once taken by her son, the Prince of Wales. He became king as Edward the Seventh. Edward the Seventh reigned gloriously for nine years. All his subjects loved him, for he was not only a wise and powerful king, but a good man with a kind heart. He was held in high esteem by all European nations. They knew him well, for he used often to visit them, and he was related to many of their kings and queens. He did all he could to preserve peace in Europe, and will be known in History as Edward, the Peace maker. When he was buried, seven kings of Europe came to his funeral, to show their respect and love for him.

(Cal—1924)

(A)

There lived in Bagdad a poor porter named Sindabad. One day when the weather was very hot, he was carrying a heavy load on his head from one end of the city to the other. Being very weary, and having still a great way to go, he came to a street which was sprinkled with rose-water, and a gentle breeze was blowing. Delighted with the cool and charming spot, he placed

his load on the ground and sat down to rest himself for a while near a large house. He wished to know whose residence it was as he was unacquainted with the names of its inhabitants.

(B)

Salyed Ahmed the uncle of Sirajud Dowla, died as we have said a month or two before Ali Vardi and bequeathed all his wealth, his troops, and his province of Purneah to his son Shaukat Jang who entered on the government a little before his cousin became Subadar. Both of them were equally rash, cruel and foolish, and it was clear they could not long remain at peace. Sirajud-Dowla, immediately on his accession dismissed all his grandfather's old servants and generals and took into favour young men of licentious habits, who encouraged him in every vice. They urged him daily to acts of cruelty so that neither was any man's property nor honour safe. Of all the Nawabs who governed Bengal under the Moghul Emperors there was none who made himself so unpopular as this prince.

(Cal—1925)

(A)

The sons of Shah Faridun were three in number but they had no names until they were grown up for their father wished first to test their hearts and see what manner of men they might be. And in due time he bade them go forth to the land of Yaman and win for themselves the three beautiful daughters of King Sarv. So they set off to the land of Yaman, and the king came out to meet them with great pomp. When he knew the object of their visit, he gladly accepted the suit of the sons of Faridun giving to them his daughters, and a great store of treasure besides.

(B)

A gentleman and his wife had one little child of about two years old and they had to make a very long journey with it through a wild part of India. There were no houses there and they had to sleep in a tent. One night they came upon a very thick wood. The wife said, 'I feel much frightened to-night, I know there are many tigers and other wild animals in the wood, and what if they should come out upon us?' The husband replied, 'We will make the servants light a fire and keep watch and you need have no fear.'

(Cal—1926)

(A)

There was a king's son, and there was a minister's son. They loved each other dearly. They sat together, they stood up together.

they walked together, they ate together, they slept together, they got up together. In this way they spent many years in each other's company, till they both felt a desire to see foreign lands. So one day they set out on their journey. Though very rich, the one being the son of a king and the other the son of his chief minister, they did not take any servants with them, they went by themselves on horseback.

(B)

The poor lady was in tears during the whole of this speech, which very much excited my compassion. 'My good mother,' replied I, 'do not afflict yourself any more, I shall be very happy to oblige you in the way you wish. Tell me whither I must come, I only wish for time sufficient to dress myself properly for such an occasion.' The old lady was so overjoyed at this answer that she would have fallen at my feet and kissed them if I had not prevented her.

(Cal. 1927)

(A)

One day a mother said to her son, who had returned from his school late, 'It is six o'clock, and your school closes at four. Where have you been all this time?' 'O mother!' said the boy, 'when we play we forget everything else, and do not think of coming home early. Is my tea ready? Give me something to eat and drink, for I am very hungry.' The boy's mother was deceived. Her son's answer led her to think that he had been playing with his companions. But such was not the case. He had been detained by his teacher, because he had not learnt his lessons.

(B)

Alexander's liberality and love of making presents increased with his conquests, and his gifts were always bestowed in so gracious a manner as to double their value. Ariston, having slain an enemy, brought his head and showed it to Alexander, saying, 'O king, in my country such a present as this is rewarded with a gold cup.' Alexander smiled, and said, 'Yes, with an empty cup, but I will give you a gold cup full of precious stones. One of the common soldiers was driving a mule laden with gold belonging to Alexander, but as the animal became too weary to carry it, he unloaded it, and carried the gold himself. When Alexander saw him toiling under his burden, and learnt his story, he said, 'Be not weary yet, but carry it a little way further, as far as your own tent, for I give it to you.'

(Cal — 1928)

(A)

When the king heard what the physician had to say, he answered, If you perform what you promise I will enrich you and your family and besides this you shall be my grand vizier. Do you assure me then that you will cure me of this disease by making me drink your medicine? "Yes, Sir," replied the physician. "I promise to cure you and to-morrow I will make a trial of it. Thus saying the physician went to his house and on the next day presented himself before the king with his medicine.

(B)

Sher Shah was a great king. He was never idle but as busy as the poorest man who had to earn his living by the work of his own hands. He made those under him work as hard as he did. He governed the country far better than any other Afghan king had done for he knew very well that it is the duty of a king to take care of his subjects. He did not oppress the Hindus and he employed many of them to help him to govern the country. One of them named Todarmal had charge of the revenue or state money collected from land rent and taxes. He only reigned as emperor for four years. His son succeeded him, but he was not so able and so wise as his father.

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